ZIONS HERALD

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The Nativity

By Margaret Chilton

DECEMBER 22, 1948

FROM COVER TO COVER

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READERS WRITE

Super-Duper

Heartist congratulations of the Dec. 1st issue. For me it has one of the greatest aggregations of real vital news items that I've seen in years. Every page has something bristling and significant. The HERALD is always good — but this is "super-duper!"

Congratulations too on the big meeting on December 1st. I hope it may put the circulation on an upward path. The Methodist Church surely needs what you are giving it. I hope our leaders read, mark, and inwardly digest what you are giving us. A cheer from an "Oldster."

(Rev.) C. C. P. HILLER,
Melrose, Mass.

Little Similiarity

I. D. Perry's article in your Dec. 8th issue interested me. He is concerned about the pulpit and war. So am I. He is a teacher. So am I. He appeals to logic and ethics. So do I. He respects Borden Parker Bowne. So do I. But there the resemblance ceases.

When he declares that no understanding with Soviet Russia is possible, I wonder whether he has read Norman Cousins' "Modern Man is Obsolete," or John Hershey's "Hiroshima," or the letters that Einstein sends out pleading for World Government and international understanding. Mr. Perry declares that "such countries as Great Britain and the United States are clean white" in comparison with the Soviets; but what progress toward peace is there in the prayer, "I thank thee that I am not as other men are?" Will it convince Asiatics, Europeans, Africans, or Latin Americans? Is it conducive to international good will?

Mr. Perry feels that the only hope is in military prepardness and in leaving our fate to the military men, "who know something about defense." Could Mr. Perry mention any single military man who knows anything about defense against the atomic bomb or bacterial warfare, the latter of which is even more easy to carry out and less possible to resist? Is he not as romantic in his faith in the military as any preacher ever was in his pacifism? And will he explain how his theory differs from that of Stalin who jeers at the spiritual power of the Pope and puts his faith only in arms? Stalin he quotes as saying, "Oho! The Pope! How many divisions has he got?" Isn't that Perry's own standard?

Mr. Perry quotes Bowne: "Modern science in its military applications has finally rescued civilization from danger at the hands of outside barbarians." Yes. And today Bowne would surely add: "And modern science has enabled civilization to commit suicide in a few days unless it learns to co-operate." Can Baal save us?

(Rev.) EDGAR SHEFFIELD BRIGHTMAN,
Newton Center, Mass.

Alarmed !

It is somewhat alarming to find your progressive church paper, which I read each week, carrying an article in the Dec. 1st issue on Mr. Fulton Lewis, Jr.

I cannot reconcile such recognition and apparent approbation with the record of this gentlemen on the radio. He seems to stand for (in his public utterances) most of the things you and your paper would be against.

CHARLES H. ALSPACH,
Lynbrook, Long Island, N. Y.

Man Of "Distinction"

My heartfelt thanks for the illuminating article in your issue of December 1st, by Bernard C. Kelly, entitled "Fulton Lewis, Jr., Musician." To know the versatility of Mr. Lewis and of his devotion to the Methodist church in his home town is revealing. We learned recently in current literature that he was "A Man of Distinction," having made that great decision to switch to Calvert whiskey.

I am glad to know that the pipe organ was paid for out of lecture fees, for the impression might have prevailed that it was a fee from advertising Calvert.

His youthful choir members no doubt will frame that impressive photograph of their choir leader and organist gathering inspiration on his estate while sipping that vital fluid which, before reading your article, I had understood to be his main claim to distinction.

HOWARD W. SELBY,
West Newton, Mass.

The One Next To Her

Since you know how very much I appreciate your splendid paper, you will not be surprised to know how happy I am to be one of scores of good friends to send in a new subscription for your challenging paper.

Every week I appreciate the splendid articles and if my friend for whom I am sending this subscription gets as much good out of reading Z. H. each week as I do, then I shall be more than glad to thus express my Christmas wish to her for 1949.

With every good wish that your part of the Advance may be met with largely increased circulation of your splendid paper, I am.

LILLIAN B. WATKINS,
Methodist Deaconess,
Chicago, Ill.

Boston University Field Work

Bishop John Wesley Lord and the eleven district superintendents of the Boston Area met with Dean Walter G. Muelder and the faculty of the Boston University School of Theology on Wednesday, Dec. 15th, to discuss the field work of the students in the school who serve as pastors in the Boston Area. This is the first time that such a meeting has been held and one of the professors who has been in the school for twenty-nine years said he regarded it as an historic day in the life of the school. Unanimous approval of the meeting and the hope that a similar meeting will be held annually were expressed.

Dean Muelder and Professor Sam Hedrick, director of Supervised Field Work, described the plans and procedures which the school is developing for its program of supervision. Boston University School of Theology is committed to a program of field work for its students in order that learning by practice may be made a part of the training for the Christian ministry. The school wants to insure the educational value of field work for the student by supervision, counsel and guidance.

In addition to regular reports which the students will make to the faculty, there will be reports from laymen and district superintendents. These will serve as bases for discussion groups and class work in the practical training program.

Bishop Lord and the district superintendents expressed an eagerness to co-operate in the training program not only by appointing the students to churches where they may receive practical experience, but by helping in the program of supervision and by encouraging the prophetic insights and utterances of the "student-pastors."

The Sound Of Bells

RACHEL WHEELOCK STAHL

The members of the "Choral Bells of Wesley" are pictured from left to right: Mrs. Norman T. Phillips, Mrs. Warren O. Davenport, Mrs. Elmer T. Ackerman, Mrs. Stanley A. Salme, Mrs. Theodore W. Bergsten, Mrs. H. Alden Liberty, Mrs. Raymond W. Prior and Mrs. Ralph H. Stahl, director of the group, and director of music in the church school of Wesley Methodist Church, Worcester, Mass.

It was unquestionably winter. New England sparkled th an elegance seldom rivalled by the "Diamond Horse-oe" of Opera fame. Jack Frost, natures magician, had splayed his artistry on every tree, shrub and hillside. ousetops glazed with silvery beauty reflected the moon, hile the stars blinked like astonished children at the onder of the world beneath them.

I followed the sound of bells to a charming white church the center. The candlelight service was in progress. ft organ music called the choristers to the chancel. I ept to a pew and sat in reverential awe while choir and ack-gowned preacher told the timeless story of following gleam of the candles to better opportunities because of Christ child. Six girls in soft white satin stood in the gan loft with handbells poised for action. The bells be-n to sway and the melodious hymn "O Come All Ye ithful" filled the air with its haunting beauty.

They were playing on bells forged in England. Eng-d the kingdom of church bells and quaint old-fashioned dens, the delight of poets, the inspiration of lilting gs with lyrics of little ladies selling lavender or violets m the blue-shadowed doorways of downtown buildings. This handclasp from across the sea had warmth and or reminding one of Yule logs, the steaming cup of tea, pitality, Dicken's Christmas Carol. All of those little ngs which youth brushes aside only to recall in later rs as the dream threads of a lifetime. Traditional re-nders so dear to all travellers when cloistered with nge clans in distant lands.

Valking slowly out into the velvet night caressed by stars faithful watch, I thought about Edgar Allen Poe's ous poem, "The Bells," and concluded that much is when cathedrals are built without steeple bells to re-nd those who might pass by heedlessly, to stop and litate on the miracle of an unfailing Savior.

ells tell the story of the ages; ringing in the New r, calling over daisy-clad meadows at prayer time, aching with compelling authority gained through pan-mic vision, — self reliant meters of the universe, keeping a steady hand on the fate of mankind. Signalling with vibrations of sound to remind those who have forgotten their Savior. Singing with newly-weds and at noonday as workmen rest. Tolling through the dreary dusk, wringing tears from penitent humanity who upon hearing this clear-cut cross examination of conscience, crawl to their homes feeling the whole universe has seen their naked souls.

While bells touch our heartstrings with ghost-like memories, the dictionary still describes a bell as "an open, cup-shaped, percussion instruments which yields a single dominant note."

An expert metal worker practically "grows a bell" before our eyes as he explains that "first class bell metal is composed of copper and tin, in the proportion of four to one. The thickness of the lips should be one-fifteenth of the bells diameter and the height of the bells should be twelve times the thickness of the lip. Thus the proper proportions of a bell may be two inches for the thickness of the lip, thirty inches for the diameter of the bell and twenty-four inches for its height." These proportions as well as the graceful inward curve and trumpet mouth, were all worked out by careful experimentation.

Bell connoisseurs have found through private collectors and museum exhibits that some of the oldest bells in Ireland, Scotland and Wales are quadrangular and are made of iron plates riveted together. Bells were brought to their present shape and stage of perfection in Holland by the middle of the seventeenth century.

History tells us that the first bell rung in the new world was swung in a church built early in 1494 by Columbus on the Island of San Domingo. It was bronze, eight inches high and six and one-half inches wide.

The bells referred to by Longfellow in "Evangeline" are chimes which were hung in the steeple of old Christ Church, in Philadelphia. These bells were brought from England, a present from Queen Anne.

When the Quaker City was in danger of falling into the hands of the British, the bells were taken down and

sunk in the Delaware River by some patriotic members of the church who feared that if the enemy gained possession of them, they would be melted down and cast into cannon balls. After the war they were retrieved and hung again in the old belfry.

When a bell is tested, if the proportions are perfect and the casting flawless, the bell will be in perfect tune. The test is made by tapping about one-fourth of the distance from the top and again about the rim where the clapper strikes. It can be filed in three strategic places and brought into tune but should these particular sections be too thin for filing, the bell has to be melted and cast again.

A "maiden bell' is one that is in tune without filing and is highly prized.

The Mears and Stainbank foundry, more commonly known as the Whitechapel, was established in 1570 during the 12th year of the reign of Queen Elizabeth.

Our Liberty Bell cast there in 1751 at a cost of one hundred pounds sterling, arrived in Philadelphia in 1752. It cracked during the testing and was recast here making it the first bell cast in America. While tolling for the death of John Marshall, it cracked again and has been silent since.

The Big And Little Bens

Big Ben has had a busier life and regulates life in London like a most honorable parent. It is necessary to climb 374 steps to reach the top of St. Stephen's Tower which houses the famous bell. The trip, however, is well worth the effort for curious travellers learn that Big Ben is not a bachelor but a proud "family man" with four little Bens close by. Husky Big Ben bellows the hours while the "little Bens" chime the quarter and half hours. At night when illuminated, four giant dials, each twenty-three feet in diameter can be seen for many miles. When the heavy hammer weighing four-hundred weights, slaps the cheek of this 15 ton metal giant, his resonant voice can be heard over the greater part of London. Fourteen-foot minute hands positively prove that time passes on in a big way as it circles Roman numerals two feet in height. Thirteen feet of pendalum regulates the heart throb of London's famous pace maker while minutes dash by in twelve-inch strides.

Handbells, naturally run much smaller in weight but it requires the same scientific accuracy in forging them. Although the handbells are not extremely heavy, it takes a strong arm and wrist to carry through an evening of continuous playing.

Care is always exercised not to drop the bells or hit them together. They crack easily and have to be entirely recast if a crack appears. No craftsman has ever devised a successful method of mending a cracked bell.

Some of the peals are tuned to the diatonic scale making it necessary to arrange all selections in a particular key. Bells tuned to the chromatic scale can be played in any key without transposition.

A peal of six, eight or twelve bells are generally used, the eight bells being the most common. It is quite surprising how many variations can be worked out within the limitations of an octave.

There are various types of procedure in ringing bells and also set routines or methods have been established which have specific names and significance to the initiated. There is the Plain Course as followed by our own Paul Revere who was the Ringing Master at the Old North Church during the exciting days of early American history.

Rounds represented the first steps in bell ringing which started with the top bell and carried down the scale in succession. The monotony of this first form was replaced by change bell ringing, each change having a name which identified it from other methods such as, Canterbury Surprise, St. Clemens, Grandsire, Plain Bob and many others.

In England each church has a group of bell ringers which includes both tower and handbell ringing. Competition being very keen, rehearsals are held several times a week with intermission for refreshments. A newspaper called "The Ringing World" is published to keep all members well informed of the activities within the realm of common interest. An editorial from the paper states: "Ringing, when its mysteries are revealed, is a fit subject for study by brains of the highest calibre, and it will appeal to men of this type if once their interest can be gained. Then there is another qualification which ought not to be overlooked, and that is that a new ringer should, for obvious reasons, be a good churchman."

Frequent outings are held by the ringers who visit different churches and ring the bells as a diversion trying out the peals for comparison and exhibiting the individual artistry of the visiting band. This is not unlike the interest displayed by organists who enjoy working out the combinations on newly installed organs to discover tonal comparisons and mechanical improvements.

Another item tells about one of these trips. Two charabancs were chartered, one starting from Ashford, and the other from Appledore. The first destination, St. Peter's Tunbridge Wells, was reached shortly before nine o'clock. Here Mr. W. Latter met the party, and continued with them for the remainder of the day. Great satisfaction was expressed with the light Simpson — tuned eight at St. Peter's, and several in the standard methods were tapped off. Not far distant, the peal of six Hartfield was at the party's disposal. Here the ropes took a bit of managing, the ropes and sallies being rather clumsy. However, Grandsire Doubles and short pieces of Bob and Kent Treble Bob Minor were rung, and the ringers had consolation in the fact that a nice-going ring of eight awaited them at Holy Trinity, Coleman's Hatch, where the Vicar welcomed the society. This light peal, Simpson-tuned, perhaps not quite so good as Tunbridge Wells yet very musical, were soon set going and the members thoroughly enjoyed their touches at this tower.

From a page entitled "Belfry Gossip" is printed a copy of an old article which was first published on the anniversary of the first peal of Grandsire Triples rung in Norwich.

"On the 26th of August, 1718, was rung that Harmonious Peal called Grandsire Triples, which have been ye study of ye most ingenious man of this Age, who delight in ye art of Variations, but all their projections have

ed errors, until it was undertook by John Garthon, , with long Study and Practice, have perfectly dis- red those Intricate methods which were hidden from eyes of all the ringers of England; the extent of this being 5040 changes; have oftentimes been rung with ges alike, but the first time that it was ever rung true in three hours and a half, without any changes alike bell out of course, by these men, whose names are erwritten against their Bells as they rung." Then fol- s the names of the band: James Brook, John Briggs, liam Palmer, Robert Crane, Henry Howard, William ow, Tho. Melchior and Tho. Barrett.

t the close of the year, a banquet is given to the bell- ers and choir members by the wealthy parishioners token of appreciation. This annual event keeps the rest active and is keenly anticipated by the service ps of the churches.

he arts flourished in England during her golden age usic where for two-hundred years up to and through reign of Queen Elizabeth, the air was filled with music. land was indeed "merrie England" with her bell carol- and folk singing. All members of the family joined ong around the table after supper. Even in the hiring ervants, preference was shown to those who could sing ring well enough to augment the supper time festivi- with a satisfactory blend of harmony. After the death Queen Elizabeth, music in relation to its previous mean- was lost for over three-hundred years due to political e and wars of long duration.

The New England Bell Ringers Guild

ere is an association called, "The New England Bell gers Guild" which is made up of nine groups and al sponsors from different sections of New England. ar as is known, it is the only guild of its kind in the ed States. Founded in Boston, this organization has nly kept the ancient art of bell ringing alive in Amer- ut has given genuine pleasure to a great many people. annual bell festival is held in February or March for presentation of a concert and the election of officers. y of the groups have a distinctive uniform which adds ly to their appearance in concert work. Several of the s sing as they ring, adding that unusual charm as ed for from the pages of antiquity.

cause of its location and facilities, the Old South ch at Copley Square, in Boston, has sponsored this for a period of years which is usually preceded by a supper with tall tapers illuminating the tables. The ecture of Mary Norton Hall is quaintly picturesque, ng a natural environment for perpetuating the tradi- of other ages.

ne of the guilds have special scores with each in- ual playing two or more bells which are placed d a table with the looped leather ends of the bells d the performers. This is reminiscent of the forma- aken by groups of English singers. However, the common method requires the performer to manage ells, holding one in each hand, while facing the ce in a straight line. Eight bells are most commonly used although a number of the guilds have bells ranging over two octaves giving them an opportunity to present a great many pleasing variations.

Listed among the playing requirements are: a general knowledge of music; a fine sense of rhythm; minute co-ordination; a good ear and above all, a very keen conscience. A serious expression which is only the mirror of the conscience, is one of the principal attractions offered by platform performers. It is a mutual bond of amusement between guild members themselves. However, the seriousness of it all is not unlike any form of artistic endeavor where skill or the lack of it, is so very quickly apparent. An error in bell music, unlike dewdrops and fairyland whispers, has a strong resonance which haunts both the performer and audience like a bad dream for days without end.

Many of the guild members read music fluently; the directors, in many cases, being organists and choir leaders who realize the necessity of choosing ringers with musical talent if creditable progress is to be made. From these groups, inspired to the joys of virtuosity, can be produced the sweetest music this side of heaven.

Wherever the hand bell ringers are heard there is always the same sentiment expressed by one or more listeners. The bells create a distinct yearning for the return of a childhood experience. Bells bring back that treasured event as clearly as the pages of an old diary. They command attention and haunt with endless zeal until the shadows become animated and familiar voices dramatize the scene.

Bombs have obliterated too many charming villages where flowers grew as though God touched each tiny bud to guarantee the bloom, but the story of old England will be relived through bells as long as the human mind can dream and remember.

THESE THREE AT CHRISTMAS

Mary Dickerson Bangham

Faith in Christmas placed the greens
Upon your door;
Led you, in joyful haste, throughout your house
To lavish more;
And made you pause, while setting up your creche,
To reverently adore!

Your *Christmas hope* set candles burning
Everywhere;
Fastened the silver star high on your tree,
And there
Upon your hearth, before your hearthstone fire,
Called you to prayer!

Your *love of Christmas* lifted up your voice,
In song;
The carolens, which wreathed your happy home,
Belong
To those wider circling spheres of joy which hope
and peace,
Prolong!

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Not A Usual Affair

Jewish people celebrate the Feast of Lights at the same time Christians celebrate Christmas. These two religious groups are united in so many things that it is encouraging to see their mutual concentration on this subject of light. The world is dark again and lights have gone out in more and more areas where man's freedom has been confiscated. We should look to the Great Light with gratitude, lest Christmas become just another annual affair.

Angelo Patri has told this story: a little boy had wanted Santa to bring him a wagon for Christmas; his parents told him to pray about it every night and he took the suggestion seriously. When Santa did bring the wagon, the little boy went to the church and took the doll from the manger. The minister soon discovered the little fellow pulling the wagon with the doll carefully seated in it. He asked the little chap why he had taken the doll from the manger and received this reply: "Well, I prayed to Jesus every night for this new wagon. I promised Jesus that if he would give it to me, I'd take him for the very first ride in the wagon." After another turn around the block, the little boy took the doll back to the church and placed it in the manger.

Our commercialized Christmas does not engender too much of the kind of thing Dr. Patri tells about in his story, but we should encourage a thank-you time after Christmas. Many people pray for the gift of the Messiah and go through the motions of hailing the birth of the Newborn King each year: but ought we not have a time of gratitude following the celebration? Jesus has come! The preponderance of material on what's wrong with the world makes it hard for us to recognize a good thing when we see it. There is hope in the Christmas story. There is in the manger one to be thanked. Over the manger is God's bright star and its light is brilliant and strong. The light can be followed.

Who Shall Define Religion?

Dr. George N. Shuster, president of Hunter College, New York, has made another of those speeches saying so little in the midst of thunderous generalities. This time Dr. Shuster, speaking at an Institute for Religious and Social Studies, said that the Supreme Court of the United States had "manifestly circumscribed liberty" in its recent decision banning religious instruction in the publc schools.

The thesis of Dr. Shuster is that of the Roman Catholic hierarchy. He says that the Supreme Court has singled out religion as the only matter of public interest to be banned from public education. This sounds impressive up to a point, but thinking people know perfectly well that it is impossible for Roman Catholicism to allow any conception of religion to be taught except their own particular version. They believe that they are the one true church and that the head of their denomination is an infallible vicar of Christ on earth.

Protestants and Jews are not opposed to religion because they refuse to allow Roman Catholicism to dominate public institutions. Protestants and Jews are alarmed, however, when under vague generalities leaders of religion and education seek to jockey positions that lead to legal combinations of church and state. We believe firmly in the wall of separation between church and state, and we will continue to use every possible effort to keep that wall in strong condition. There can be no religious freedom if that wall is breached.

The teaching of religion is the dual responsibility of the home and the church. Unless we are to become a totalitarian nation where the duties of the home and the church are to be taken over by the state, then we must see to it that the Supreme Court decision is enforced. Dr. Shuster and those who want religion

ıught in public schools constitute serious threats to ır democratic system. As the Communists are using :ligion in some of their conquered countries, and ıe fascists are using religion in Spain, Argentina, ıd elsewhere, democrats ought to be increasingly ert to the attempts to unite church and state here. otalitarianism can happen here!

Doctors Can Be Wonderful People

The increasing interest in socialized medicine in is country is to be fought politically by the Amer-an Medical Association. American doctors are being sessed to help the political fight that is bound to ke place after the new Congress convenes in Janu-y.

Churchmen are faced with a serious problem in con-lering the merits of socialized medicine and the ming months will demand decisions. First of all, ere is no doubt about the shortage of doctors. Too any people die needlessly in America and too many ople suffer needlessly. Medical science knows much ɔre about how to cure people than it is able to put :o practice.

In the second place there are too few hospitals. The ıall staffs and poorly paid workers in too many nerican hospitals constitute an extremely chaotic ɔblem.

There is little doubt about the failure of many hos-als to carefully consider ways of improving their blic relations. Too often patients are made to feel ıt they are not important and too often cases are lly handled by nurses who are too busy or too tired carefully carry out doctors' orders.

A wave of public reaction against the present situa-ı is lining up behind the forces demanding social-d medicine. Frankly we are disappointed that ther the American Medical Association nor the ıerican Hospital Association has any well-defined gram of improving the situation. Both bodies seem ɔe set on fighting the public reaction against them ıer than turning to the problem of how to improve present system.

Ve believe that the present system can be improved. do not believe that socialized medicine should be essary. Hospital and health insurance individually co-operatively owned has already enabled many re people to secure medical care. This system can ɔrove. The hospitals and the doctors, on the other d, must show vast signs of improving their end he arrangement. Doctors can be wonderful people! The place of importance they hold in the life of a patient can hardly be appreciated by the doctors themselves: they represent a physical embodiment of the difference between health and sickness or life and death.

It is up to the doctors and the hospitals to show the public why the private enterprise system of medical care is better than socialized medicine. They will not win their point by denouncing socialized medicine: they will win their point by setting their disordered houses in order.

The Work Of The Sisters

The Woman's Division of Christian Service is the strongest part of the Board of Missions and Church Extension. Formed at the time of unification, the women brought together a number of missionary societies, the completely decentralized Ladies' Aid Societies, and the Wesleyan Service Guild. They will raise more than $4,000,000 this year to do the work they have outlined for themselves; they will recruit a million new members for the Woman's Society of Christian Service, and they will sponsor some of the most progressive social action in all of Protestantism

The trouble with the Woman's Division of Christian Service is that it is so busy doing things, it does not have time to tell other people about its accomplishments. With an organization that is so vast and complex that hardly anyone can understand it, these Methodist women have proceeded to accomplish unheard-of things.

An amusing illustration of their modesty is to be found in the publicity concerning the Girl's School at Hiroshima, Japan. Nearly all public presentations of the dramatic story of this school have centered around the Foreign Division of the Board of Missions and Church Extension. Actually, the Hiroshima school has been and still is a project of the Woman's Division. The president of that division, Mrs. Brooks, said of this: "Well, at least we are getting good publicity even if the brethren are taking all of the glory!" Obviously the women are more concerned about rebuilding the school at Hiroshima than they are about receiving credit from the public for their heroic work there.

Methodists ought to be very proud of their united program of women's activities. These busy women are doing more honest work than any single agency in The Methodist Church. The work of the sisters ought to spur the work of the brothers!

Department Store Madonna

CLAIR M. COOK

It is always hard to believe that Christmas is so near as it is each year when December has turned the corner and is upon us. But there are many reminders, such as those the newspapers publish every day on the front page: "Only seventeen more shopping days until Christmas," said yesterday's paper. There is the mechanical Santa Claus in the window of a Boston store, playing at a great make-believe pipe-organ console, while the organ music he seems to be producing is heard in the streets outside. There is the window with two Santa Clauses who appear from a chimney by turns, with the challenge to discover which is mechanical and which alive. There are the Santa Clauses presiding over red kettles slung on tripods at street corners, ringing hand bells and urging contributions for the charity they represent. Reindeer draw gift-laden sleighs, while every advertisement, every window, is filled with appeals to buy this, or that, or the other for Christmas gifts. Only as likely as not, the appeal will be spelled, "X-mas." Sometimes it appears, indeed, that such a spelling is quite proper — not simply because it saves space to substitute one letter for six, but in an algebraic sense. You remember how in algebra "x" stands for an unknown quantity. In making "Xmas" out of Christmas, we have not only substituted the letter of the cross for Christ; we have made of Christ too much an unknown quantity.

How much would you learn of the Christian faith if you were to come at Christmas as an anthropologist from some distant land, to learn the sociology of our ways? Is it not likely that you would go back to your learned academy of the Trobriande Islanders and make a report something in this wise:

"The American people have a great yearly festival that they call Xmas, or sometimes Christmas, which seems to be an archaic form of the word. This festival, which lasts throughout the month of December, is in honor of a god whom they call Santa Claus, a red-faced being with white hair and whiskers, who wears a red costume trimmed with white. All during the festival there are images of him to be found everywhere, and he is very often impersonated as a part of the ceremonies. He is believed to live at the North Pole, and the natives say that he comes every Christmas eve with gifts for those who have hung up their stockings on a mantelpiece or some convenient place in the home, which he enters by way of the chimney. Because this Santa Claus gives people presents, they imitate him by giving each other presents also. The result is more buying and selling than at any other time in the year, and a great rivalry among merchants to see who can most honor this tutelary divinity."

Then our imaginary scientist, in order to keep the record clear, adds a footnote: "There is another god also connected with this celebration, a baby in a manger, who is sometimes represented in these festivities, and about whom songs are generally sung. But there is much less known about him than about the red-faced Santa Claus."

Do you think I have overdrawn the picture? Or have we really crowded Christ out of Christmas and substituted for him an unknown quantity? Actually, what other conclusions could an observer reach about this season of the year than those of his observation? Certainly for every Christmas representation of the Christian scene, there are a score which represent the pagan attributes of Yuletide, with its tree, its Kris Kringle, and its purely secular features. The story is too often that which Frederick Meek related in a Christmas sermon published a few years ago: "Shopping in these turrbulent days," he wrote, "we saw a little boy put his hand inquiringly on a ten-cent Christ child, part of a crêche. 'What is this!' he asked his mother, who had him by the hand. 'C'mon, c'mon,' replied the harassed woman. 'You don't want that!' She dragged him grimly away — a department store madonna, her mind dark with gift-thoughts, following a star of her own devising."

Here is a story that compresses into one dramatic picture the whole secularization of Christmas in the person of this "department store madonna" and her little son. None would say that our Christmas customs are without value; but there is a difference between a Christmas that is truly in honor of the great event it commemorates in story and in song, and the Christmas which is a constant high-pressure commercialized sales agency goading reluctant purchasers into buying gifts they can ill afford for people who are doing the same for them.

The spirit of Christmas may be found about the lighted tree in the exchange of gifts, particularly when in home or church or school the old familiar words of the Gospel remind us of the meaning it truly has. But it is not to be found in the mad rush of shopping crowds trampling each other in elevator and bargain basement; it is not to be found in the advertising copy of those who have wares to sell, unless they commercialize it to a different end; nor is the spirit of Christmas seen elsewhere in the world of trade. Rarely do those caught in these furious activities put out a hand to touch the Christ-child in the midst of it all; and when they do, the word is, full of dark impatience, "C'mon, c'mon! You don't want that!"

But we do, as the hypothetical anthropologist says in his footnote, take notice of the Christ in Christmas. The algebraic "X" of the secular equation has not completely eliminated him. There are still ten-cent figures of Mary and the Babe of Bethlehem. The manger scene, the star, the wise men and the shepherds, all find their way into the Christmas scene. But isn't it strange that even here we face the Christmas season, celebrating the birthday of the Savior, in a way which stops at the manger of Bethlehem? We take notice of the birthday of George Washington, and we think of him as the Father of his country. We observe the birthday of Abraham Lincoln, and we do not think exclusively of a baby born in a Kentucky backwoods cabin. With them, and with all others whose birthdays

commemorate, we think primarily of the extent and eaning of their whole lives, of which the birthday is only symbol. We think of Washington at Valley Forge, or ving his First Inaugural; of Lincoln when he read the nancipation Proclamation, or when he wrote the Gettysrg Address. We think of their deeds and words as men, their essential meaning to the world in the full power of eir maturity. But at Christmas it takes a poet, not a dertment-store madonna, to go beyond the sentimental apal of the baby to the vast unfathomed meanings of the folded life whose birth we herald. Miss Millay laments at the world pays no more attention than the wind that ows to "all your words," while making of the sweat of ary in the cold, of blood upon the bitter tree, only a holiy of paper wreaths and tinsel ribbons; she decries the rfunctory intonations of the priest whose voice of honey d eyes of steel belie the meaning of the Master who put ntent ahead of forms. And she remembers what few of do at Christmas time: the stone the angel rolled away th tears.

And yet if it were not for these things, what would be the use and the meaning of the birthday we celebrate? ft sentimentalism was not the main burden of the life Jesus. The star is a portent of things to come; the Magicat of Mary was an expression of the meanings to be ld by future years. But we have quit looking, as did song, to the adult and powerful Christ of righteousss when we view the Christmas scene; we see instead a oy, cute and fat as all babies are, and intriguing because is in a manger of hay instead of in a comfortable housed. The meaning of the gifts of the magi is not that the gi brought presents to a baby in Bethlehem; it is that y honored the life that was destined to be the most verful of all time, dividing all the world's days into se before and those after the great event of his coming. But while the market place has taken over the Christian iday of the Master, while the department store madon- are admonishing, "You don't want that," we may still oice that the occasion is not so hopelessly secular as it y sound. Perhaps the anthropoligist of our fable has de only a superficial investigation. Perhaps he has been ntent on the red-clad figure of Santa swinging his bell t he has failed to notice the shower of coins and bills reely flowing into the kettle. The givers are not buy- anything here, except happiness for someone else. They not following the dark star of self-concern and greed, the bright star of love even for unknown others, whose nciple the grown man, not the babe, declared unto us. fact, the generosity which takes in at the Christmas on not alone our friends and families, but makes the er and sponsor of community Christmas trees and ies thoughtful and unselfish, is a trait which is a part Christianity as a full-grown faith.

And if it is true that "Jingle Bells" is a favorite Christ- melody, it is also true that you may hear the strains O Come, All Ye Faithful" with equal frequency. And aps the greatest of all choral music for Christmas reds us that "he shall reign forever and ever; and his e shall be called Counsellor, Wonderful, the Prince of Peace." Hallelujah! Here is the true meaning of "Silent Night, Holy Night." And in the music itself, there is a reminiscence of the spread of the word of the Master in manhood across the world; "Stille nacht, heilige nacht" is the product of Germany; in France, the ancient carols ring out, "Noel, Noel!" while in Australia in this hot season of the year the voice of adoration in song arises in the English tradition. The faithful come, and sing in their own tongue, in India, in China, in Malaysia and Africa, six hundred million of them, a quarter of the world's population, not only singing of Christmas but striving to live like Christians, followers of the Man of Galilee as well as of the Babe of Bethlehem. In Holland and the Low Countries, in the cold North European states, in balmy Italy, gifts are exchanged, even if they must be the simplest, with a tradition which stems not from Santa Claus but from the magi bearing their offerings to the man who was to be.

And although there are those whose honeyed intonations are a travesty upon the meanings planted in the Word by Christ, there are others everywhere who Sunday by Sunday preach the true Word and remind their hearers that there is challenge, hardship, and a cross casting a shadow across the manger.

Christmas is a glorious season in spite of those who would substitute an unknown "X" for Christ. Christmas is a time of *friendly* crowds upon the streets, even tired as they are and irritable at times; for there is a contagion in the air, the very scent of hay from the manger, as well as the sound of angels praising God from above. Christmas is a time of carols of the Christ-child, of tenderness and love, of goodwill and the spirit of worship. Christmas is a spirit, and not the spirit of the department store madonna. It is the spirit of the child who reaches inquiringly for the baby in its manger, saying, "What is This?" The world replies, humbly, earnestly, reverently, as it bears its gifts to one another, incarnating in each the person of the One to whom the gifts of old were brought, "This is the Babe of Bethlehem; this is the Man of Galilee; this is the Christ of God."

CHRISTMAS 1948

Edgar Sheffield Brightman

A baby born on Christmas Day
Brought love and peace to men.
Now every year at Christmas
God gives that gift again.

He gives that gift to blinded men
Who live for greed and power. —
His love and peace are near them,
Today, this very hour.

The Christmas gift God sends to us
Today is in our hearts.
May all of us accept the gift
That God to us imparts.

PERSONS

Calvary Methodist Church and St. Mary's Catholic Church of Taunton, Mass. are sharing honors in broadcasting musical Christmas programs, half of the twelve programs being broadcast from Calvary Church tower. The church choir under the direction of Miss Hazel F. Mader furnished two of these programs. The pastor, the Rev. S. T. Lippincott, gave the Protestant Christmas message on "An Interpretation of the Christmas Spirit" at the opening broadcast on Dec. 10th. Thousands of lights and eight miles of wire and two thousand trees make up the display on historic Taunton green.

A service of dedication for a new organ was held at St. John's Methodist Church in Medford, Mass. on Sunday evening, Dec. 12th, when Bishop John Wesley Lord preached the dedication address. St. John's pastor, the Rev. Donald H. Freeman, reports that the largest congregation in the history of the church was in attendance. Miss Jean Olson, resident organist, and Mr. Henry Austin, guest organist and formerly organist of the American Church in Berlin, shared honors at the organ console.

The Rev. Dr. and Mrs. James H. Laird of Amherst, Mass., announce the birth of a son, James Wesley, born on Dec. 13th. The Lairds also have a daughter, Susan. Dr. Laird is pastor of Wesley Methodist Church in Amherst.

Mrs. Albert C. Knudson, 76, wife of Dean-Emeritus Albert C. Knudson, of Boston University School of Theology, passed away on Monday, Dec. 13th at the New England Deaconess Hospital. Mrs. Knudson is survived by her husband. Funeral services were held on Thursday, Dec. 16th at Harvard Epworth Methodist Church in Cambridge, Mass. Assisting the Rev. Jackson Burns in the service were: Dean Walter G. Muelder, the Rev. Dr. Elmer A. Leslie and the Rev. Dr. L. Harold DeWolf. Burial was in Mount Auburn Cemetery.

At the time of going to press, we were informed that the Rev. Arthur Hopkinson was to have been discharged as a patient from the New England Deaconess Hospital last Sunday. Mr. Hopkinson, now on the road to recovery after a surgical operation, is minister of First Methodist Church in Greenfield, Mass.

Mrs. Bessie Thurlow Haskell, widow of the late Horace Haskell, member of the Maine Conference, died on Friday, Nov. 5th in the hospital in Castine, Maine. Mrs. Haskell leaves two daughters, Marion Haskell of Stonington, Me., and Margaret Hundley of Patuxet River, Md.; one son, Ralph Haskell, M. D., Norborne, Mo.; two brothers, James Thurlow, Pequot Lakes, Minn., and Ralph Thurlow, M. D., Kansas City, Mo.; and four grand children. Funeral services were conducted by the Rev. G. Vaughn Shedd, superintendent of the Bangor District, assisted by visiting and local clergy.

Catholic Journal Hails Council Statement

New York (RNS) — Hailing the statement on human rights adopted by the Federal Council of Churches at its 40th anniversary meeting in Cincinnati on Dec. 3rd, *America,* national Roman Catholic weekly published here, declared that "it sets up definite standards in definite situations and requires a pattern of behavior by which a sincere Christian can live out his beliefs in a practical way."

The publication expressed satisfaction with the manner in which the Federal Council statement based all human rights on a religious foundation.

"We like the ring of the declaration that all human rights belong to all human beings," *America* said in connection with that part of the statement reading: "All the rich gifts which God imparts to men should be available to all without distinction as to race, color, sex, birth, nationality, class or creed."

America said the Federal Council showed "great courage" in condemning "' a system of racial segregation' as un-Christian — in housing, in education, in recreation, in transportation."

The 1948 Camp Sterling Alumni Reunion will be held on Tuesday evening, Dec. 28th at the Wesley Methodist Church, Framingham, Mass., with the Rev. Ernest Case as pastor-host. Registration and recreation will begin at 6 o'clock, with "Uncle" Al Garner of Lowell in charge. A banquet will be served at 6:30 o'clock by the ladies of the church. "Uncle" Arthur Newcomb of Gardner will be toastmaster. Camp pictures will be shown. A worship service with campers participating will be under the direction of "Uncle" Bob Holcomb.

All registration and dinner reservations should be sent to "Uncle" Leslie Johnson, 1948 Camp Director, 30 Wesley Street, Newton 58, not later than Dec. 23rd.

The Woman's Division of Christian Service of the Board of Missions of The Methodist Church, at its recent meeting in Buck Hill Falls, Pa., adopted resolutions of appreciation and approval of the passing on Dec. 10th, of the Declaration of Human Rights by the United Nations General Assembly in Paris. The 150 women voted that a cablegram be sent Mrs. Eleanor Roosevelt, chairman of the commission framing the declaration, expressing grateful appreciation of her leadership and for the adoption of the declaration. The cablegram was signed by Mrs. Frank G. Brooks, of Mt. Vernon, Iowa, the new president of the division.

Wesley Church, Franklin Square, Long Island, has just received a new Hammond electric organ as a gift from Mr. and Mrs. Ralph Weider, who recently united with the church. This church, in one of Long Island's rapidly growing communities, was organized on May 4, 1947 with 28 members. On June 13, 1948 they worshipped for the first time in their new church building. Since then 67 have united in membership. The Rev. Edgar S. Jackson is the pastor.

The Rev. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, spoke Dec. 12th at the Chicago Sunday Evening Club. A member of the New England Conference, Dr. Van Kirk is widely known as a radio commentator on "Religion in the News." He is treasurer of the Commission on Public Information of The Methodist Church.

Orono, Me. — The University of Maine's first Catholic chapel, Our Lady of Wisdom, was dedicated here, with the Most Rev. Daniel J. Feeney, auxiliary bishop of the Diocese of Portland, officiating. Catholic students at the state university previously had to go to Old Town, four miles away, to attend Mass. Formerly The Spruces, where Maine teachers and students met for seminars, the chapel was purchased and remodeled with funds raised among Catholics throughout the state.

The 1948 Lasell Alumni Reunion will be held on Dec. 27th, at the Copley Methodist Church, Boston, with a reservation dinner at 6:30 o'clock. Registration, and informal social hour begins at 5:30 o'clock. During the banquet, there will be singing, led by the Rev. Glenn D. Glazier and Miss Marion Brown, and a business meeting with the election of 1949 officers. Games and moving pictures will follow.

The editor of Zions Herald will speak on "Moving on to Something Better." The good night sing will be led by the Rev. H. Newton Clay, for many years dean of Lasell Institute. Reservations must be completed with Miss Joanne Legro, alumni secretary, 15 Beede Avenue, Lynn, not later than Dec. 23rd.

The three bishops involved collectively announce the following three-cornered transfer, effective on Feb. 1st. The Rev. Dr. Walter M. Briggs of Grace Church, Des Moines, goes to First Church, Colorado Springs; the Rev. Dr. Cyrus E. Albertson of Colorado Springs goes to First Church, Seattle; the Rev. Dr. Newton E. Moats of First Church Seattle goes to Grace Church, Des Moines.

eadlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

With Christmas drawing near, and with hope of peace on earth among men of od will, there is a quality of inspiration in news growing out of a report issued by Commission on Human Rights; one of commissions of the United Nations.

This report is entitled, "A Universal Decation of Human Rights." The word to phasize in that title is "universal," for s is the first declaration of this kind which ever appeared upon this planet. If there any poetry in your heart, you might well l that a star has shed its light to guide the ary human race to the birthplace of this nifesto of human rights.

t is hard for an American to realize how most of the people of the earth are from sort of real achievement of the basic hun rights as they are defined in the declara of the United Nations commission. Free n of political conviction, freedom of the ss and platform, freedom of movement m one job to another; and all of the other ngs we take for granted are not enjoyed very many people.

Yet — this declaration on Human Rights ike the angelic chorus on Christmas night you can hear its melody even if you can't plicate its performance.

The World Council of Churches immedi y hailed the declaration as the first step ling toward the adoption of a legally-bind Covenant of Human Rights. This brings us the realization that the declaration is binding upon any nation. However, it been the experience of nations in the past there is often a lot of power in a moral aration. The World Council of Churches ware of this, and thus its weight is thrown nd the declaration. A few people ex sed disappointment that the declaration le no reference to God, but the World ncil of Churches expressed no concern this omission, saying, "No specific refer to God could be made in a document ch applies to so many nations of so many rent faiths and to numbers who are athe

The little nation of Pakistan surprised al everyone when it supported the right of ndividual to change from one religion to her. This right was contained in the dec ion. Pakistan, a Moslem nation, was ex d to object to this provision because em delegates to the commission had op d its adoption. However, the Pakistan gate changed his position and said, "The ion of Islam is a missionary religion. It is the right and freedom to persuade any to change his faith and accept Islam. Surely and obviously it must equally yield to other faiths the right of free conversion."

The Roman Catholic Church, through a group of international Catholic associations, objected to the report in only one connection. This objection was registered against the provision which holds that both men and women have equal rights in matters of divorce. The Roman Catholic objection is not directed against the subject of equal rights, but only against the fact that divorce was included in the report's discussion of marriage and the family. The Roman Catholic spokesman said, "To recognize deliberately and separately the dissolution of marriage is to encourage divorce by accepting it as a deliberate right."

Here in the United States, the Federal Council of Churches of Christ in America adopted a report on Human Rights. As a matter of fact, the air seems to be full of declarations about the rights of man. The Federal Council of Churches took a flat-footed stand against any kind of political, economic or religious discrimination. It did not hesitate to point the finger of accusation at some of its own transgressions. There is no denial that the churches have often been guilty of segregation, but in the future such transgressions will be without sanction of the official declarations of the churches.

After the report on "The Churches and Human Rights" had been adopted, the newly elected president of the Federal Council of Churches, Bishop John S. Stamm, took a copy of the report to President Truman. After the White House visit, Bishop Stamm said that President Truman had expressed deep appreciation of the convictions set forth in the report. The bishop had told the President that the report of the Federal Council of Churches represented the "most definite and comprehensive committment ever issued by a religious body" on the subject of human rights.

So it is that as Christmas comes near in the year 1948, there is a re-echoing concern with the rights of men to live in peace and in good will. It is just as well that we admit that it is still a song in the sky for many people whose daily lives are cast in the chains of segregation, oppression and wrong — but it is a song in the sky, and ultimately it will be heard more strongly on the earth.

The atomic workers in Oak Ridge, Tennessee want to build their own churches. At the present time they have only one church building, and it is a wooden structure called "The Chapel on the Hill." It is owned by the government; as is everything else in Oak Ridge.

There are twenty ministers in the atomic city. They are there because they are needed by the people. But they have only one church building. Efforts to secure land upon which churches might be constructed have not proved successful, but renewed efforts are being made with Senator Kefauver of Tennessee backing the appeal. "Oak Ridge needs permanency," declared the senator, "and no community can have this without churches." It is expected that some arrangement will be worked out to grant permission to use lands for the construction of church buildings in Oak Ridge. The title to the land, it is assumed, would remain with the government.

It is for us to speculate whether this kind of an arrangement would violate the separation of church and state. For example, what would happen if a preacher said something in the pulpit of one of these churches which was taken to be of a very critical nature? Would the government be free to demand surrender of the plot of ground upon which that particular church was built? That question hasn't been asked yet, but it probably will be asked before churches are granted permission to start construction in Oak Ridge.

The government of Romania has dissolved the Greek Catholic Church in that country. Composed of one million three hundred thousand members, the Greek Catholic Church had been linked, in a rather loose relationship, with the Roman Catholic Church for two hundred and fifty years. However, last fall it moved out of the orbit of Roman Catholic allegiance and turned toward the Eastern Orthodox Church of Romania which leans with favor toward seeing Moscow become the head of the Eastern Orthodox Church.

The dissolution of the Greek Catholic Church in Romania does not really mean a radical change in the attitude of the state toward religion. The present maneuver is a legal one. It deals largely with the question of who will receive the property of the dissolved church.

The constitution now being discussed for Western Germany will provide for some kind of state regulation of church affairs. The German Parliamentary Council is engaged in discussions on the new constitution. Composed of representatives from the American, French and British zones of Germany, the council declared that all of the political parties in those zones have asked that the churches be regulated by government supervision.

Evidently the regulations would be concerned with such matters as the administration of schools, the management of property, the operation of publishing plants and the methods of financing used by the churches.

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The Service Department of The Methodist Church last year handled 2,005,389 pieces of mail and 156,349 parcel post packages, according to a report submitted to the Council of Secretaries by Jessie I. Gibson, manager.

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UNION THEOLOGICAL SEMINARY
New York

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for January 2.

THE WORLD IN WHICH JESUS LIVED.
GALATIANS 4:4-5, LUKE 2.

The Fullness of Time

To understand the life and teachings of Jesus, it is necessary to understand the world into which Jesus was born. It was a world which had slowly emerged from family to tribe to nation to *one world empire*. Rome dominated the life of mankind as no nation before or since has ruled, penetrated, and influenced the affairs of men.

The rise and growth of the Roman Empire was roughly timed to the beginning and development of Christianity. When Christianity emerged, it came into being in a world which was, as it were, set for the development which took place.

Before Rome came into world power by way of conquest and the force of her fighting legions, other nations had made their contribution to the world's life. The Jews maintained their religion and their customs under all forms of government and patterns of society. The Old Testament is largely a record of how God prepared for the coming of his Son upon the earth and the long effort of the Jews to become the chosen people of God was not in vain. They furnished the religious background for the gospel of Jesus.

The Greeks helped to prepare the world for the coming of Jesus. Greek commerce had made highways on the land and had charted paths through the seas. Travel and transportation had followed these routes for centuries.

One language, that of the Greeks, had come into widespread use among the peoples of the Roman world, and it made possible the rapid spread of Christianity in the tongue in which it was recorded.

Caesar Augustus and Jesus

Two names appear in our lesson which stand as the symbols of two mighty forces which have always been contending for world leadership. One ruled the world into which a baby was born in a village in a Roman province. The other was the Son of God and "his name was called Jesus." The Roman emperor, Caesar Augustus, had sent forth a decree that all the world should be taxed.

When Jesus was born and grew to manhood under the political domination of Caesar, he did not give to Caesar his soul. This he kept and by so doing became the spiritual leader God had chosen him to be. Jesus did not lead a military revolution or a political movement to overthrow Caesar. He simply planted the seeds of a religion which has challenged every Caesar from that day to this second day of a new year, 1948 years after his birth in a Roman province. What became of Caesar Augustus? He got into history because he was emperor of Rome when Jesus was born.

The conflict between political and spiritual power goes on without hindrance. The state still sets itself up as the supreme power over all or part of human life. If it gets all power it is totalitarian. If it gets only a part of life the state encroaches and muscles into areas beyond its province. At its best the state is man's servant and a necessary instrument of government.

Jesus proclaimed a religion which claims the whole of human life as its own. There is no halfway, conditional discipleship of Jesus Christ. Sooner or later the state takes its rightful place as a temporary, tentative, human arrangement by which people govern themselves. In any other capacity its name is Caesar Augustus. Then the choice of the individual is between Christ or Caesar.

"God Sent Forth His Son to Redeem"

Shorn of much of the trapping which men have put around Christ and his gospel this truth stands out, "God sent forth his Son, made of a woman, made under the law to redeem." This was the meaning of God's gift of His Son to the world. It is redemption that Jesus brought to the world. Nothing short of this would be worth the cost of Christianity.

The twofold redemption which Jesus brought is personal and social. The world into which Jesus came was sadly in need of both kinds of redemption. And our world is in need of the gospel of total redemption, personal and social.

No religion has ever followed the pattern of social redemption any closer than that of the Jews. Judaism taught that salvation came to the Jews because they were Jews. If a Gentile wished to practice Judaism, he must become a Jew. Judaism was not a religion of individual salvation for one could never be saved as an individual apart from the group.

Christian social or community religion goes further than bringing salvation to the members of a group merely because they belong to the group. It aims to create an environment or pattern of society in which personal salvation is possible. The individual is saved by accepting the way of life Jesus lived and becoming a follower of Jesus under all of life's conditions. Jesus came into a pagan world to bring the Kingdom of Heaven to earth and save individuals, and he also aimed at world salvation.

Changing one's religion is a pretty simple process and requires little effort until one's way of life is affected. Unless a religion is practiced, one kind is as good as another. The real effort comes when one begins to change the pagan ways of life into Christian ways. Jesus Christ came into a world ruled by Caesar. He told his followers to go into all the world and save all nations. Sooner or later Christians come into contact with some of Caesar's decrees and have to make a choice of masters.

Must Memorial Services Be Dull?

ALEXANDER C. CARMICHEL AND C. PHILIP TORRANCE

The response to our phrase in the article "Must Ordina-
n Be Dull," concerning a "dust-choked, moth-eaten"
emorial service, prompts us to make an appraisal of
other of the "problem services." We believe a time
mes in the use of any system when the dust of antiquity
ould be removed, and this definitely applies to the me-
orial service. We believe a few replacements should be
ade and some modernizing effected. At least, it would
em that changes are necessary as one watches the exodus
the ecclesia at this particular moment in the conference
ogram. In fact the writers themselves many times have
ined the parade of recessing reactionaries. Here is ob-
ous criticism of this annual service. In many instances
has become a travesty on the work and lives of departed
ethren rather than a highly spiritual compliment to
eir lives and devotion. Many of us have taken this op-
rtunity early in the conference activities to renew old
iendships, compare our year's work, — paying high re-
ects to each other's ability to achieve — and to investi-
te the book store.

Unfortunately the service tends to become boring rather
an a spiritually deepening experience. No criticism is
eant by the writers, of the individuals involved in such
vices, but rather of the system employed. Surely at-
mpts have been made to change procedures in various
nual conferences, but no considerable improvement has
en indicated for general use. In the first place the ser-
e is too long; second, it is altogether lacking in worship;
rd, is a sermon really a necessary part of the service?
irth, have the deceased really been memorialized?
ould not every service be based on such points of evalua-
n? Should not the creators and conductors of the ser-
e bear in mind that a previous service has already been
ld for deceased?

n the light of the foregoing, may we make several sug-
tions for possible changes in the service which would
ke it a credit, not only to the idea of commemoration,
also to the men and women who have departed this
. A conference committee on worship should have the
k of preparing and arranging this service, even though
other committee conducts it. This committee might co-
rate with the conference program committee, deciding
at time during that particular conference session a me-
rial service would be most satisfactory. In some con-
ences it might be later in the week rather than on the
ning day. Possibly the next to the last day of the con-
ence would be the best time. Soon the ministers would
returning to their charges, or to new ones, without the
sical fellowship of some of their number, yet with the
se of the far-reaching spiritual fellowship in which we
eve.

Here would be our chance to deepen the spiritual aspects
our ministry, to broaden the effectiveness and stability
our foundation and to refresh our souls in the fact of
their eternity. How much better would it be to build up gradually to the memorial service than simply to toss it into the program early in order to dispatch it quickly as a condescension to tradition. The memorial service carefully planned as to its place in the program would be one high point of all conference activity.

In arranging a memorial service, brevity should be a point of concentration; the longer a service is the more it loses its value. Most conferences are busy affairs and a service of tremendous uplift and inspiration held within twenty to thirty minutes could be a fine contribution to the whole spiritual tone of the conference. The element of worship should be at the heart of the service. Short suitable scripture, musical backgrounds wherever consonant with the service, prayers which speak to the heart and stimulate individual thinking along lines of eternal life and God, periods of silence for individual meditation, — these are the best tribute to our brethren departed. These are truly the great elements of worship which draw us nearer to God, thus intensifying our fellowship with men and women already entered into eternal life.

The question of a sermon, talk, or meditation, is a difficult one. It may all depend on the particular conference situation but for most occasions we would urge that a sermon be omitted. An analysis of the music to be used is necessary. How many a deceased minister must have shuddered in his shroud as the conference quartet began to exalt itself in the singing of "Shall We Gather At The River?" or that almost revoltingly sentimental hymn, "We'll Say Good Night Here but Good Morning Up There." How much more dignified to eliminate the singing entirely or to have a professional soloist who could render impressively some great music which is a positive affirmation of our victorious Christian faith. Thus the service could lift us above the mundane business of the conference into fellowship of Christian personalities both here and in the eternal life and with the heavenly father.

The use of many techniques of dramatization will help in making this service an inspiring tribute to those in our eternal fellowship. The using of such media as appropriate silences, meditative music, lighting of candles as memorials, brief prayers, and stimulating poetry, would make the service more personally meaningful, more sacred, and more of a tribute than the usual procedures.

One glaring error is the polite but firm dismissal of the bishop from the platform and the service. Is this not a moment when the episcopal head of the conference should be functioning in a prominent place? We suggest that the bishop have the leading part in conducting the service, even though he does not plan it. Is it not spiritually proper that this ecclesiastical leader in a beautiful and solemn moment in the service read the names of the ministers and widows being memorialized. Could not one of the other ministers assisting in the service light a candle as each name is read, signifying the light of the eternal call-

ing to which each man has responded? Could any better choice than the bishop be made for the delivering of a brief meditation in the place of a sermon? The exhaustive and exhausting study of immortality presented to us in the usual memorial sermon is enough to make the service a service of the dead, rather than the living. The bishop, — through the broadness of his experience, — could bring an enlivening message which would inspire all in attendance. Those of us who remembebr Bishop Edwin Holt Hughes' memorial meditation at the Jurisdictional Conference in Albany last June will be aware of the spiritual vitality of such a contribution.

Let this service not be a preliminary exercise, but a moving spiritual experience created by the use of that which is dignified, dramatic, and deepening. Let it be a great affirmation of our Christian faith, rather than a wallowing in emotionalism which belies the very faith we hold. It was the Master, you remember, who said unto exhausted and sorrowing hearts, "Let not your heart be troubled; ye believe in God, believe also in Me," thus once again, using the darkness of sorrow to refresh the souls with the treasures of our eternal gospel, and pointing once again to the Father who is eternal. Would not this God-centered service be a true commemoration to those who have spent their lives in an attempt to bring the eternal light into the darkness in the lives of men?

Christmas Has A Point

HAROLD C. METZNER

The point of Christmas is the spirit of Christ coming to us. We have Santa Claus for the store windows. We can be thankful for that — it gives the streets a festive air. We have Christmas trees for the homes, low burning candles for the living rooms, carols for our voices. All this is good — it makes December a month to be anticipated. But it is all fluff as compared to the real message of the hour. The point of Christmas is Christ in us. Has the point through the years become pointless?

Sometimes we feel that it has. We have talked it into nothingness. Our talk has ended in talk and not in experience. "Merry Christmas" has become as empty a phrase as "good morning" — it is no longer a *hope* but a mere *conventional greeting.*

We have grown weary of talk. More than that, we have become cynical. We accept the words of Christmas as platitudes that color a day or a month but do not have much effect on our general living. "It is good in a hard world" we confess, "to have a few soft days when we say things that sound good but will never live good." We may bend our knees during the Advent Season — but we will scarcely bend our hearts. We have done that so often that they have grown weary of the exercise. Our hearts can stand erect during these moments of pale candle-light and Christmas prayers. We know that they will need strength for worldly running when the race of the New Year begins.

But can the point of Christmas become pointed for us? Can Christ be born in us? Or is such language as that like trying to throw a medieval cloak over the scientific maturity of our own day? Must we give up and say that Christ is not for our time? Napoleon said that an army moved on its stomach. Must we say that a world moves on its fears and that the hope of Christ is just a children's story outgrown?

I am still one who believes that Christ can come. He is having his difficulty, there is no doubt of that. The biased training of our minds, weighted on the side of believing only that which can be seen, is sometimes an effectual padlock to keep him out. The perversion of our emotions, wearied of all feeling, is sometimes adequate prison bars to keep you and me and Christ apart. We live in a world that lifts an eye-brow if we talk about an experience that does not fit into our catalogue of what we think experiences ought to be like. Christ is often held off by our blindness, but I am still one who believes that he can come. The poet Richard LeGallienne puts it for me; perhaps he also puts it for you. In "The Second Crucifixion" he writes:

"Loud mockers in the roaring street
Say Christ is crucified again:
Twice pierced his gospel-bearing feet,
Twice broken his great heart in vain.
I hear and to myself I smile
For Christ talks with me all the while"

Christ is held off by our sophistication and our blandness but nevertheless he can come.

How can he come?

He can come through the door of our need. We have never needed him more than we do now. We are run down not only in spirit but in courage. We ache because of shadow boxing with problems that touch us but somehow we do not touch them. We are haunted by the growing pile of atomic bombs; the growing tension among the conquerors of Berlin; the growing need of world peace yet the slow but decisive drift toward war.

Our need is our open door to Christ. You don't argue much about remedies when you are desperately sick. You try, then, whatever happens to be at hand.

Years ago, when the world was still young to me, my sister was critically ill. Many calendars have gone the way of all years since that distant time. But I can still remember the deep silence in the rooms of our house and the haunted look on the faces of my father and mother. I was young then but I can recall the remedies they tried — everything from pills to prayer. When young hearts hang in the balance, old hearts do not ask too many questions. They try the remedy at hand.

Christ is a remedy at hand. It is rather mean to call him in when all the doctors of philosophy have failed; when the architects of civilization have pulled down the house instead of building it up; when we are more nearly dead

ın we are nearly alive. *Mean* on our part but a *means* the part of Christ. Our failure is God's opportunity d Christ does not follow our human line of taunting — low that you have made your bed — lie in it!"

The twangy gospel hymn, poor in poetry and poorer in lody, is nevertheless true in meaning:

"Just when I need him, Jesus is near
Just when I falter, just when I fear;
Ready to help me,
Ready to cheer,
Just when I need him most."

Or again, Christ can come through the door of miracle. d is still a power in this universe and he does not necesily come over the feeble ramps that we have built for eternal feet. We must not forget that:

"He works in a mysterious way
His wonders to perform
He plants his foot-steps in the sea,
And rides upon the storm"

When we are most discouraged, God may be most hap- at work. Years ago, Dr. Harry Emerson Fosdick, ached a Christmas sermon entitled "The Decisive ies of the World." In it he showed how sometimes en the worst men are in power, the best babies are be- born "The year 1809," he writes, "was one of the most couraging in Europe's history. Napoleon was dominant ı as Hitler has been in our time. His battles and vic- es were the absorbing news, and, evil as our times are, ıspect that to those who lived then, 1809 seemed as or worse. But think of what was going on in 1809 was not in the news at all. In that year Charles Dar- was born. In that year Lincoln was born. In that Gladstone was born and Tennyson, and Edgar Allan , and Oliver Wendell Holmes, and Cyrus McCormick, inventor of the harvester, and Mendelssohn! At the least one must say that the world was not as hopeless t looked." When they were most discouraged, God ıed to be most happily at work.

nd so it seems now that it would be impossible for ist to come. That if he did, he would meet such in- rence that as in Studdert-Kennedy's poem he would ıse pain rather than snubs and "crouch against a wall cry for Calvary."

ıt are we counting out the miracle of God? Have we otten that the "clouds we so much dread, may be big mercy, and break in blessings on our head?"

rtainly it is foolish to become passive and to do noth- about our own salvation. It is like living in a fool's dise to say that God's hand will guide and then do ing with our own hand to pull ourselves along. The ator in the department store will take you without t to the next floor but you do have to walk to get on We may have to open the door to let Christ into our ıled world. Holman Hunt in his painting "The Light e World" puts no door knob on the outside of the for that reason — he said it had to be opened from the e. But let that be everlastingly true, nevertheless God is the master of our fate and he can usher Christ in when his hour strikes. Christ may come through the closed door of *miracle*.

Or still again, Christ may come through the door of asking. Jesus left no one in doubt about that. "Ask and it shall be given you;" he said, "seek, and ye shall find . . . for everyone that asketh receiveth; and he that seeketh findeth." We need to ask for Christ. But how do we ask?

We ask with our *desires*. We want him with our whole being. We discover with our minds that he is the way — the whole way, the only way. We confess that we have tried to put life together on another pattern and have failed. We have shrugged off the church and turned our time to those efforts that will give us *more* prestige with *less* discipline. But all our good efforts have left us only with *goods* — and we have discovered that we need more than that to live. "What does it profit a man" insisted the Master, "if he gain the whole world and lose his own soul?" And some of us are finding the hunt for our souls, a fruitless search. But we need them. So we ask for Christ with our *desires*.

Or we ask for Christ with our *deeds*. Someone asked Albert Schweitzer why he had gone as a medical missionary to South Africa when he could have been a dozen other things; a great writer of books, a great doctor, a great musician? His answer was short and simple. It contained three words: "I met Jesus," he said.

But we know *how* he met Jesus. He did the things that Jesus would do. He looked at the heart and not at the color of skin. He put himself in the neediest place. He said *where* can I *give;* Not *what* can I *get*. He received Christ, naturally, but how? He asked for him with his deeds. *Christ* comes for the asking.

We need to give feet to this talk. Too often sermons are like the rushing wind — they blow for a spell and then are forgotten in the calm that follows in their wake. This talk needs to have feet that will not retreat but walk among us and stand in our own shoes. The Gospel of Christ is the belief that Christ can be with us. It may not sound modern nor scientific but it is the only way that it can be said. The two wayfarers on the road to Emmaus said — "was not our heart burning within us?" Why? Christ had been with them. On the evening of the first Easter when the doors were shut on the disciples for fear, Jesus came and stood in the midst and said to them, "Peace be unto you." The point need not be stretched. Christ was with them.

And so this Christmas we need to chip our pagan veneer. We live in a world that has sold itself down the river of doubt. We believe in atomic bombs, in the worship of the almighty dollar, in the supremacy of the white race and in the satisfaction of instincts at whatever cost. We are the dismal product of twenty centuries of Christianity that has never dared to take itself seriously. And now we are all but spiritually bankrupt.

But time is running out. The hour of destiny is at hand. Our souls hang in the balance. But there is a knock at the door. The undaunted Babe of Bethlehem asks for entrance. The Christ — your Christ — begs to come in.

Resolutions Adopted

At the annual meeting of the Board of Missions and Church Extension of The Methodist Church

It was voted to approve the effort suggested by the Division of Foreign Missions to establish during the next two years one hundred rural service and training centers in the various countries of the world with a comprehensive approach to the physical, spiritual and intellectual life of the people in villages in the countries in which we have work and to ask the Division of Home Missions and Church Extension to bring this into the various town and country conferences in this country in order that the people of the open country in the United States may have the joy of sharing in a program around the world for a more adequate rural program.

Mindful of the long years of suffering endured by the Chinese since the outbreak of the Sino-Japanese War in 1937, our hearts are stirred anew by the nation-wide misery created by the civil war and by its attendant evils. Even as the Board of Missions and Church Extension is in its annual session, word is daily arriving of the crises being met by the Chinese people as a whole and by the church in China. Economic uncertainty and fear of persecution press in on the Christians of that land. Not since the Boxer Uprising of 1900 has the outlook for the church been so foreboding.

And yet we remember that, in the long history of Christianity, when the church with faith in its Lord has faced a grave crisis, it has grown in strength and in numbers. We almost hear the echoes of the words of Bishop Kaung, "We can be living witnesses at any time, under any circumstances. We think we are here for this purpose. God is preparing us for this unprecedented opportunity."

First of all, the Board of Missions expresses its sympathy for the people of China, one of earth's great races and potentially one of its great nations. The sympathy of American Methodism has found its outlet in the Methodist Committee on Overseas Relief, and we have confidence that this committee will continue to extend the fullest possible aid to suffering Chinese.

As regards its missionary work in China, the division re-affirms the historic policy of Methodism to go forward in what seems clearly to be the line of God's will, regardless of possible dangers.

We sympathetically and whole-heartedly support conscientious field decisions regarding missionaries, whether of those who evacuate to the United States, those who transfer from danger zones to work elsewhere in China or in other lands, or those who volunteer to remain and serve under any political regime.

If future events prove that it is impossible for American missionaries to work in territory controlled by Chinese Communists, this division pledges itself to back the Chinese Methodists and all other Christians in that land with our sympathy, our prayers and, our financial support.

To whatever degree may be possible, we individually and collectively would walk the hard road together with our fellow Christians of China. We firmly believe that the Christ is walking there with many Chinese, and we want to keep step with them and Him.

We regard as one of the most tragic consequences of war and fertile breeders of future conflict, the fact that the refugee problem is substantially larger today than in 1945. In spite of the repatriation of seven million displaced persons in Europe, this post-war increase has been mainly brought about by the expulsion from their homes of more than ten million "Potsdam Refugees," by refugees from India and Pakistan, by northern Koreans who have migrated to south Korea, and by Arab refugees from Palestine. We therefore affirm the following resolution of the Amsterdam Assembly of the World Coun cil of Churches:

In view of the facts that only one millio out of at least twelve million uprooted pe sons are at present eligible for United N tions' care under the constitution of the I ternational Refugee Organization, and th the vast majority excluded from IRO ca are exiled and homeless as the direct co sequence of action by one or more memb governments of United Nations, the com mittee urges that strong representation b made to the United Nations, calling upo them to take effective steps to care for a those exiled, either by amendment of t constitution of IRO, and a consequent i crease in its budget, or in some other e fective way.

In view of President Truman's announc ment that he will ask the Eighty-first Co gress to appropriate sixteen million dollars meet the United States of America's prop tionate share of the fund requested by Uni Nations for the relief of Arab refugees, t Board of Missions and Church Extensio The Methodist Church records its hearty proval of the President's request and speedy enactment of legislation appropria this amount to such relief purposes.

Recognizing the limitations of the Un Nations' Charter, we affirm our convi that the nations of the world should ref from unilateral policies and actions in ternational affairs which endanger w peace. We particularly urge that the Go ment of the United States of America its confidence, strength, and continued quate financial support in the United tions.

Recognizing the difficulties of diplom adjustment between the governments of Soviet Union and the United States of Am ica, we believe that the people of both la are deeply desirous of peace. We theref urge the continuance of negotiations on possible levels looking toward the establi ment of peace treaties and the easing of sions in Central Europe and the Far East. lieving that truth and justice can eventua transcend every barrier, we call for increas efforts in furthering all possible exchan between the Soviet Union and the Uni States of America.

We respectfully urge that the Europe Recovery Program, popularly known as "T Marshall Plan," be kept strictly to its origi objectives of relief and rehabilitation. We sist, therefore, that the program be in sense permitted to become a "military le lease" program for the rearming of West Europe.

We earnestly urge the Allied Governme in World War II to expedite the writing peace treaties between the combatants at earliest opportunity.

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hop Reed A Busy Man

he New Bishop Is a Busy Man" — that's the *Detroit Free Press* says in a recent of its Sunday Graphic section about op Marshall R. Reed of the Detroit of The Methodist Church".

pporting its verdict with eight pictures appropriate caption material, the Detroit devotes three pages to a description of of the many activities of the new epis- leader of Michigan's 1,050 Methodist regations.

etroit's newest bishop has stepped into of the most strenuous jobs in the world," rticle says. "His is no eight-hour sched- He works practically around the clock." the opening picture, Bishop Reed is n in a preaching situation. In another he is climbing over the uncompleted and inspecting construction of a new odist church.

her views show him meeting the dis- superintendents of the area, packing ags in the car for a drive to one of his hes, tackling a huge stack of mail on lesk, and counseling with two young dates for the ministry.

is shown with Mrs. Reed in one pic- as they enter their new home and in er picture, with two retired leaders — p Raymond J. Wade, his immediate pre- sor, and Senior Bishop Edwin Holt es of Washington, D. C.

gon Honors Lee

Methodist home missionary, Jason Lee, tured on the recent commemorative n Territory centennial postage stamp. ned by the New England Conference 34 for service among the Flathead In- he was commissioned by the Mission- ciety of the Methodist Episcopal Church ke a coast-to-coast covered wagon trek e Oregon Trail to the Columbia River y.

gnized by the State of Oregon as its r, this athletic, six-foot-three son of nerican Revolutionary soldier, estab- the first permanent settlement in , preached the first Protestant sermon f the Rockies, set up the first Chris- me, dedicated the first church, started mentary school system and the first ion of higher learning, Willamette ity. He also drafted the first petition regon to Congress to extend the gov- t of the United States to include the est.

ppealing letter, published in *Chris- dvocate,* with which ZIONS HERALD the time combined, led President Wil- k of Wesleyan University to agitate lerwrite Lee's expedition. The writer the desire of the Flathead Indians wledge of the "White Man's Book." Four of their number had come 2,000 miles to St. Louis to make their plea.

In 1934, a century after Lee's historic journey, a covered wagon caravan, this time on rubber tires and motor-propelled, made a commemorative pilgrimage over the Oregon Trail. The Rev. Jay S. Stowell and others spent the same number of days enroute as it took Jason Lee to travel from Boston Common to Salem, Oregon. They used the time saved by their modern vehicles to hold meetings, pageants, and demonstrations. Governors, mayors and churches along the way cooperated in appropriate ceremonies and observances and the Oregon State Fair grounds were decorated for their re-enactment of the arrival of the original pioneers.

Edens President Of Duke

Arthur Hollis Edens, associate director of the General Education Board of the Rockefeller Foundation, was chosen the next president of Duke University at a special meeting of the Board of Trustees held at the University, Nov. 19. This appointment climaxed a ten-month nation-wide search by the university board.

At the same meeting, the board named as chancellor, Dr. Robert Lee Flowers, who last January at the age of 77 requested relief from the duties of the presidency.

Elected vice-chancellor was Dr. William H. Wannamaker, dean and vice-president of the university, Dr. Wannamaker has devoted 46 of his 75 years to the service of the institution.

The new president plans to assume full-time duties some time after February 1 according to Willis Smith, chairman of the board.

In accepting the Duke presidency, Dr. Edens said: "I am keenly conscious of the heavy responsibility which devolves upon me to carry on the matchless tradition of past leadership which has placed Duke University in the forefront among the leading universities of the South and of the nation.

"Never before," Dr. Edens stated, "have world events demanded so much from education. Education is today on trial and faces a challenge which every university and every educator must meet. I am confident that we at Duke University will continue to meet that challenge successfully."

Dr. Edens will make his first public appearance on the Duke campus on Founder's Day, Dec. 11th, the occasion of the 24th anniversary of the establishment of the Duke Endowment by James B. Duke in 1924.

The new Duke president is 47 years old, stands six feet, two inches tall, and is a Southerner born and reared in Tennessee.

One of the South's most distinguished young educators, Dr. Edens has already held some of the region's top educational posts including dean of administration of Emory University, Atlanta, and vice-chancellor of the University System of Georgia.

Dr. Edens, son of a Methodist minister, was born at Willow Grove in central Tennessee. He received his earliest education at the Clay County Public Schools of his native state and later graduated at the Cumberland Mountain School, Crossville, Tenn., a preparatory church school, now a division of Scarritt College.

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Cuban Methodists Observe Semi-Centennial

Methodists of Cuba are planning to celebrate the semi-centennial of the beginning of the Methodist church on the Island of Cuba at the anual conference sessions, January 1 to 6, 1949, in the Leland Memorial Church, Marianao, Havana. The Rev. S. A. Neblett, Methodist missionary to Cuba, is chairman of a committee of nationals and missionaries planning the anniversary.

The committee of arrangements is planning to entertain a large number of Methodist pastors and laymen from the United States, official and unofficial, who wish to join in the celebration. Some churches are planning to send their pastors as unofficial delegates or observers — "to get a taste of the mission field." Any reader who is interested in attending should at once write to Dr. Carl D. Stewart, Buenavista No. 22, Reparto Columbia, Marianao, Cuba, for information and for the making of hotel accommodations.

The semi-centennial observance will open on the evening of the 1st with an address by Bishop Paul B. Kern who represents the Council of Bishops.

"Though there had been a congregation in Havana prior to the Spanish-American War of 1889 which completed the liberation of Cuba from Spain," says Dr. Neblett, "the birthday of the Methodist church and of other evangelical churches was January 1, 1899, when the Spanish army and the colonial government set sail for Spain.

"With gratitude to God for his guidance during the first half century, with humble and contrite heart as we consider that much more might have been done than we have done, and with faith that the Methodist church will reap a rich harvest in the next fifty years, we prepare to celebrate the semi-centennial. . . . The committee will also endeavor to make it possible for visitors to see something of the country and to be comfortable and economically situated while here."

Two Busy People

Two prominent leaders of New England Methodism were elected to positions of importance at the recent meeting of the Board of Missions and Church Extension at Buck Hill Falls, Pa. Mrs. Howard W. Selby of West Newton, Mass. was elected to serve on the executive committee and the committee on policy and program for the foreign division; she was also elected to the executive committee of the division of foreign work, chairman of committee on Latin America, and a member of the committee on investmensts for the Woman's Division of Christian Service. In addition to Mrs. Selby's committee work she was also elected to the board of trustees of Santiago College, Chile, and to the board of trustees of the United Christian Colleges of China.

The Rev. William Gunter, pastor of Old South Methodist Church, Reading, Mass., was elected to the executive committee of the foreign division of the Board of Missions and Church Extension, the finance committee, the administrative committee, and the committee on policy and program.

The combined budgets of the woman's division, the foreign division, and the home division, approved at the Buck Hill meeting, amount to more than ten million dollars for the work of 1949. This is the largest Protestant mission budget in America.

Duke Training Negro Nurses

Deemed "successful" by Duke Hospital authorities, the Durham School of Practical Nursing for Negroes is now in its third month at Duke Hospital, and in its eight month since the program began in Durham, N. C. Miss Wilhelmina Bell, Toronto, Canada, is the director of the program at Duke.

The courses for Negro women were begun co-operatively by Duke Hospital and the Durham City Board of Health and the State Department of Public Education in an effort to help alleviate the shortage of qualified nursing personnel. The 28 women now enrolled will complete the training at Duke early next June.

Graduates of the one-year course are eligible for license as practical nurses. As such, they are qualified to care for patients who are not acutely ill; they will assist physicians and professional nurses, and do other health work.

Great demand exists for practical nurses for general hospital duty, private duty in hospitals and homes, employment public health departments, and industries, the Duke director said. Thus, the graduates will find many opportunities through such work, she added.

Some of the specific duties of the practical nurse who does general hospital duty are: taking temperature, pulse and respiration; serving trays and feeding patients; shampooing hair and caring for mothers and newborn infants.

The new school began in Durham with a three-month period of classroom instruction at Hillside High School. After successfully completing this course, the students were transferred to Duke Hospital for the remainder of the training.

They are given an opportunity to gain practical experience and continue their theoretical training while working and attending school.

Students receive uniforms and begin to receive pay when they begin the course. Requirements for admission are established by the committee on admissions of the office of superintendent of schools. They are:

Completion of four credits of high school; American citizenship; satisfactory intelligence test mark; satisfactory health; 17 years of age or over.

Warns On 'Fascism' In America

Bloomfield, N. J. (RNS) Fear that Americans may go into a political "tailspin" which might emerge into a "type of American fascism" was expressed here by Dr. John A. Mackay, president of Princeton Theological Seminary.

Dr. Mackay, who addressed the annual dinner of officials of the Presbytery of Newark, declared he did not have the "slightest fear" that a Communistic or even a Socialistic form of government could be set up in this country.

His concern is that if this new type of "fascism" develops, possibly from the military emergency, a "demand would go forth to all churches to give unqualified support to this new creed which would be called Christian."

Dr. Mackay cited as illustration the situation in Germany when Hitler, through the same tactics, was able to secure the allegiance and loyalty of many so-called Christians and Christian leaders.

"We have come to the moment when all churches must instruct all of our people on what it means to be called Christian and on the Christian answer to all our problems," he said.

Wesleyan Service Guild Reports Growth

Total gifts to the Woman's Division by the Wesleyan Service Guild promise to be three times as great in 1948 as they were in 1941, according to Mrs. Charles W. Mead, of Omaha, Nebraska, one of the guild's national leaders.

Speaking of the place of the employed woman in the new program of "Advance" for the Woman's Division of Christian Service, of which the guild is a part, Mrs. Mead said, "This program points directly to the gainfully employed women within the constituency of our church as the richest and least worked field of opportunity for this increase. The women of our church constituency must be reached and their concern for the building of the kingdom of God quickened if our program of Advance is to be any more than a mediocre success. To accomplish this purpose the Wesleyan Service Guild has committed itself to use whatever skill, experience and insight it may have in making real to the gainfully employed women the fact that the church is a living thing; its power is derived of God and its spirit the only spirit which will bring to this troubled world the kingdom of our Father."

The financial importance of this group, which numbers about 90,000 members, may be seen from the report that a total of $278,787.50 was contributed to the Woman's Division in 1947 and reports indicate that gifts will be increased substantially during 1948.

The new features of guild organization which went into effect with this new quadrennium speak for much greater co-operation between the guild and the woman's society. The promotion secretary of the guild — who replaces the corresponding secretary in each local unit — will work closely with the promotion secretary of the Woman's Society of Christian Service in seeking out new members and new missionary personnel.

Beginning with the annual report in December 1948, the membership of the local Wesleyan Service Guild will be *added to* the membership of the Woman's Society of Christian Service, thus giving the total membership in the woman's work of the local church. In the same way the money paid by the local unit of the guild will be *added to* that of the Woman's Society, giving the total paid by the women of the church toward the work of the Woman's Division of Christian Service.

All-Lutheran Conference

A proposal to hold an All-Lutheran Free Conference, "with a view toward the permanent organization of such a conference" was adopted by the American Lutheran Conference at its ninth biennial convention in Detroit, Nov. 10-12.

As originally proposed, the resolution called for an "All-Lutheran Conference," but the word "free" was inserted by amendment when it was urged that its inclusion would insure fuller participation in the conference by all major bodies of Lutheranism in America. A "free conference," it was pointed out, would provide for open discussion without formal action or commitment by delegates.

While the amendment cast some doubt on the purpose of the resolution, its framers stated that they desired the permanent organization of an All-Lutheran Conference as an intermediate step to the "ultimate unification of the whole Lutheran Church in o

ntry in a form which will effectively pre-
ve the riches and breadth of our Lutheran
itage and make a greater contribution to
life of the whole Christian church in
nerica."

The resolution recommended that the con-
uent bodies of the American Lutheran
nference petition the National Lutheran
uncil to call the free conference under its
pices. The holding of such a meeting is
vided for in the constitution of the coun-
It was indicated at the convention here
t one or more bodies of the American
theran Conference would request the coun-
to call the session next year.

The conference would include the eight
ticipating bodies of the National Lutheran
uncil, and also the Lutheran Church —
ssouri Synod, if that body indicates a will-
ness to take part, as well as any other
theran groups interested.

Membership of the National Lutheran
uncil includes the five bodies affiliated
h the American Lutheran Conference —
ngelical Lutheran Church, American Lu-
ran Church, Augustana Lutheran Church,
heran Free Church, and United Evangeli-
Lutheran Church — and also the United
heran Church in America, Danish Lu-
ran Church, and Finnish Suomi Synod.

n its resolution, the American Lutheran
nference said that it "looked with favor"
n the steps toward organizational union
being considered by several bodies with-
he conference and the National Lutheran
ncil. It added that it "rejoiced in the
e that each such step will lead toward the
mate goal of complete Lutheran unity."
ve of the eight bodies adopted resolu-
s on merger at their conventions this year,
e a sixth, the Danish Lutheran Church,
orsed moves for closer co-operation.

HE INN-KEEPER'S LAMENT

Howard Pierce Davis

I only had found room for them;
hat lowly couple from the North)
I only could have let them in,
nd let them sanctify my hearth!

I only had found room for Him;
hat Holy Child of Destiny)
I only could have welcomed Him,
d been the host to Divinity!

I only could have given Him
ne token, worthy of His Grace;
I only could have worshipped Him,
d seen the glory of His face!

reafter I shall have a room
humble folk, and those in need.
chance He'll come this way again,
guised in unfamiliar weed.

eafter I shall have a place
hin my heart for Him to whom
nce denied a simple bed.
Him there'll be forever room.

The Displaced Person

Oscar Poeld

Here is a typical Protestant family seeking sponsorship. They will be admitted when someone guarantees employment and housing.

Most of the displaced peoples are farm, factory, building workers and household help, but a few are professional people such as doctors, scientists, lawyers and artists. These men and women suddenly found themselves homeless, disgraced and deprived of human rights. Why? They all were victims of totalitarianism in Europe. Whatever the reason, a period of man's inhumanity to man was their lot.

The movement of displaced persons to the United States under the D.P. Act of 1948 continues to be very slow. The U. S. Army Transport General Black carrying a total of 813 D.P.s, among them 532 Catholics, 161 Jews and 68 Protestants arrived in November from Germany, were the first of the 205,000 homeless persons who found refuge in this country. According to the IRO they had planned to move five ships in November and seven in December. The organization's headquarters is unable to give any special reasons for the light movements. It is imperative that we do our utmost to find enough sponsors to hasten the movement. The Commission on World Peace called on the Methodist Committee on Overseas Relief to see that "special attention be given to seeing that a just ratio of Protestants are included in the quota of displaced persons" authorized for 1948-49.

If you wish to help to make Christmas happier for one or more of these D. P.'s who are on our waiting list, send your letter to: Oscar Poeld, Church World Service, 248 Boylston Street, Boston, Massachusetts.

Getting a Kick Out Of Life

William L. Stidger

Which Child Do You Love Most?

A friend of mine was visiting a home for orphan children one day and was curious to know which one of the hundreds of appealing children the head of the home loved most.

When she asked that question, the head of the orphanage replied: "Well, I can answer that question through an experience I had with a mother who brought thirteen of her children to us a month ago. I asked her the same question that you have asked me, 'Which one of your children do you love most, Mary?'

"Mary, the Italian mother, replied instantly with a smile and a chuckle, "The one who is sick until he gets well, and the one who is away until he gets home again.'"

My guess is that that is the universal mother experience. I know one young mother of three children who admits that there are times when "I would like to knock their teeth in!" She admits that this is not a very elegant expression for a Smith College graduate, but that they exasperate her so much that that is exactly how she feels about them. However, I also notice that when their grandparents have them, there is not a day which passes that the young mother does not call on the long distance phone to get a report on each one of them.

One of the most moving and beautiful things in human life is the devotion of the average mother to the sickly or backward child of her flock, and it reminds me of the Master who came to heal the sick, and the ill and the needy, and not the strong and the well.

70 Years In Congo

Protestant missions are this month celebrating the seventieth anniversary of their entry into the Belgian Congo, Africa, and the observance is taking place in both Belgium and in Africa. It was the explorations of David Livingstone and the discoveries made by Sir Henry M. Stanley that started missionary societies in Great Britain, the United States, and Sweden all looking Congo-ward at the same time. The first societies to send workers into the land were the Baptist Missionary Society, the Church Missionary Society, and the Livingstone Inland Mission. Today forty-four Protestant societies from America, and Europe, and Australasia have a total of 249 mission stations in the Congo; maintain 1,516 missionaries; have 23,301 African pastors, teachers, and medical workers; enroll 1,069,892 members and attendants at church services; conduct 13,683 day schools, most of which are in rural villages, and serve 357,254 boys and girls in these schools; and conduct 4,302 Sunday schools, with enrollment of 145,714 pupils.

The Parson Looks At Labor

Clair M. Cook

"Priests, Workers, and Communists"

Events at the Transport Workers' Union convention, which opened at the Shoreland Hotel in Chicago on Dec. 6th, gave added point to the story of the union's internal affairs as related in the November *Harper's* by Jules Weinberg, under the title "Priests, Workers, and Communists." For not only was Mike Quill — no longer "Red Mike," with a left-wing tag — re-elected, but not one pro-Communist was left on the national level after the balloting. Fired from his $12,000 job as counsel to the union — he had recently lost also a $6,000 legal post with New York's Local 100 — was Harry Sacher; and with him went 14 other staff members, including the entire publicity department. The 43-year-old Quill, who last March dramatically tore in shreds a copy of the *Daily Worker* before 2,000 union members to symbolize his break with the party line, received telegrams of congratulation from Philip Murray and from fellow-renegade Joe Curran of the National Maritime Union, another recent convert from the left wing. The defeated candidate was Austin Hogan, leftist former president of Local 100, who plays a part in Weinberg's story.

Weinberg traces the revolution in the union, which Quill started in 1934 and has headed since its C. I. O. charter was granted in 1937, to Ray Westcott and John Brooks, anti-Communist local leaders who organized the successful drive from the inside to eliminate "red" control. Amateurs in union politics, they took night courses at Xavier Labor School, run by Father Philip Carey, to try to discover means for housecleaning. They learned parliamentary procedure under Peter Belmonte of the Paper Cutters, and used parliamentary tactics to the hilt in their fight. John Holly, who had battled the racketeer Scalise in the building trades unions, instructed them in trade union methods. Labor law, public speaking, and other subjects helped. Eventually, they built up the pressure until Quill gave in completely, resigning from the presidency of the Greater New York Industrial Union Council (which the C. I. O. has just dissolved for alleged Communist domination) and from the American Labor Party, which had helped make him a city councilman. Now the 67,000 members, through their 224 delegates, have heartily expressed approval of his switch.

Westcott and Brooks happen to be Catholics themselves; but what could the Protestant churches have offered them for practical guidance? Except for such rare institutions as Labor Temple (Presbyterian), where does Protestant social action bear upon the trade union movement with significant Christian dynamic? There is, as yet, no adequate answer.

The Homemaker's Corner

Mrs. Harry A. Burnham

A good many years ago in my little Vermont town we had a minister who had been there since long before my memory began. He was old, ill and apparently discouraged. His sermons sounded as though he were saying, "Hark, from the tomb a doleful sound."

At a certain Christian Endeavor meeting a week before Christmas he said to the young people, "Don't say a 'Merry Christmas,' say a 'Holy Christmas,' or perhaps a 'Happy Christmas,' but the word 'merry' has a frivolous connotation."

Then he introduced a young preacher who had come to take over. This young man smiled a very merry smile as he said, "I am sure the Rev. Mr. Ladd will forgive me if my definition of the word 'merry' is a bit different from his. Ever since I found Christ and began to live for Him I have been singing, shouting merry."

Then he told us how we might have a really merry Christmas. He reminded us that God gave the great gift of His only Son to a world that hated Him. "Now," he said, "you go out and find someone who isn't in your particular circle, but who may need you, and you give that person the loveliest gift that you can afford; not something that person needs, but something lovely and unusual. Remember 'God so loved the world that He gave His only begotten Son'."

That talk did something to me. As I walked home through the snow, with the stars shining overhead, I tried to think what I could do. At last I remembered Mary, a girl who had very little to make her happy. We always gave her warm mittens, or a hood or overshoes. I decided to surprise Mary. I had a lovely handkerchief box which was satin-lined, sachet-scented, and almost new. I loved that box; I looked at it every time I went to my room, and kept in it only my very nicest handkerchiefs. I took it in my hands and talked to it, telling it that it was going to be Mary's and that it must try and make her very merry. When I had taken out my handkerchiefs it looked pretty empty, so I found a sheer-linen handkerchief with an M in the corner and put that in the box.

Christmas morning I drove over to Mary's home and gave her the package. When she opened it she looked at me with wonder in her eyes. "Is this for me? Haven't you made a mistake? I never had anything so lovely."

There were tears in her eyes, and in mine, and in Mary's mother's. You see we were having a Merry Christmas!

Mary's mother said, "I guess Mary will have to have the little room by herself she has been wanting so long. That lovely box musn't be in the room with all the other children."

Here's the sequel: Two years ago I visited that town and went to see Mary, who was living in a cottage on the outskirts of the town. She had never been far from home and remembered many things that I had forgotten. We had a nice visit. As I started to leave she said, "Do you remember the handkerchief box you gave me one Christmas?" She went to a bureau drawer and brought out a towel-wrapped box, with the same linen handkerchief in it. She said that she washed the handkerchief about every six months, and spread it on the grass in the sun, so that it wouldn't become yellow, but that she never used it.

I hurried away so that we wouldn't be weeping again.

A very, very *Merry* Christmas to you.

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Pope Blesses Spain

Rome (RNS) — Pope Pius XII entered his blessing to the Spanish nation, including its leader, Generalissimo Franco, at an audience to Dr. Joaquin Ruiz-Jimenez y Cortes, new Spanish Ambassador to the Vatican, who presented his credentials.

"May the God of mercy and truth," the Pope declared in a brief address, "always protect the Spanish nation — a land fecund in saints. May He always keep her faithful to her Christian vocation, and may He accord her on this earth the esteem to which the numerous services she has rendered to the cause of religion give her a right to expect."

Methodist Rural Convocation

Staff members of the Board of Missions and Church Extension participated in the interdenominational Convocation on the Church in Town and Country, held recently in San Jose, Calif. Dr. Elliott L. Fisher, superintendent of the Department of Town and Country Work, and Miss Marjorie Minkler, executive secretary of Town and Country, Woman's Division, gave addresses. Dr. Edgar A. Love, superintendent of Negro Work, and Dr. Roy A. Strum, director of research and surveys, Department of Town and Country Work, led commissions.

Following adjournment of the convocation, a denominational meeting was held at First Methodist Church, San Jose. The Rev. John Howes, professor at Westminster Seminary, Westminster, Md., introduced the program now being developed for accepted supply pastors; the Rev. Gene Carter, director of Warren County Group Ministry, Simpson College, Indianola, Iowa, reported on the first Rural Work Camp of the Board of Missions

hurch Extension which he directed. ev. Ralph Kofoed, pastor at Monroe, nd chairman of Methodist Rural Fel-, outlined the plans of the fellowship. her presided at the banquet prepared Woman's Society of First Church, se. The Rev. J. W. Farr, pastor of hurch, led the singing.

ncil Honors Rickey

INNATI (RNS) — Branch Rickey, nt of the Brooklyn Dodgers, of the al Baseball League, was honored at h anniversary convention here of the l Council of Churches for applying an principles to sports.

itation presented to Mr. Rickey by s P. Taft, the council's retiring presi- described him as a "Christian sports- and specifically commended him for ding opportunity without regard for olor, or creed."

naking the presentation, first of its ver awarded by the council, Mr. Taft

everyone here knows, Branch Rickey, ve broken through the barriers of dis- ation in the field of sports which is business. This move on your part in- important economic risks.

ope the Christian church will follow xample, and take constructive action ally psychological moments."

n Ricky signed Jackie Robinson for odgers in 1947, he broke a precedent had kept Negro players out of major baseball.

Wide Circuit

. Reid

nas in Lands Afar

ou miss the "old-fashioned Christmas" med to have been built around the Then let us look in at two such ases overseas.

Rev. Lewistine M. McCoy tells of the nce in Huchow, China:

Christmas celebration started on the before Christmas. At service that , nine people joined the church, and pies were baptized, four of them. ildren of old Mr. Dzen, the silver- hairman of our official board. After we played host to all the folk of the 60 years old or older. Many of our s are poor. No, not poor but *Poor.* them a good but simple meal, with ice they could eat. Some of the old five and six bowlsfull. Then we gave sweater, milk powder, candy, stock- l a pretty calendar. That alone was Christmas as most had not expected. had some candy sent us from First Lexington, and we decided we o share it with some children. We d of an orphanage operated by the f Huchow. We found that there were fourteen little orphan boys there, ranging from four years old to about fourteen years old. The lives of these youngsters didn't have too much happiness; they might not be remembered at Christmas. So we got each of them a pair of gloves, a toy, an orange, and shared with them a good part of the candy. We went around on Christmas Eve to take the things. They lined up to receive us, and bowed very formal Chinese bows as they took their gifts. One little fellow had just broken his leg. He leaned out his window to watch, and after we had given the other children their gifts we went up and took his to him. What were their living quarters like? Board beds in some rooms, and tables (to be slept on) in others — nothing else. We were glad that we had chosen these youngsters to share our Christmas with. Most of them probably don't know what Christmas is. Yet as bare and poor as the lives of these children are, how much better they are than the ragged child we see begging!

"Too, we had in Huchow, church services, and parties, and strolling carolers, and gifts, and decorations, and a spirit of high inspiration."

And the Rev. Lester Finley tells of Christmas in Gujarat Province, India:

"At mid-morning we started out for the cold ride in the 1936 Ford to the village of Torna where we had been invited to spend Christmas. Parakeets were a flash of green as they flew alongside the shaded but dusty road. Men and women were going into the fields with sickle or pruning hook. We saw some vultures squabbling over carrion. Nomads from Kathiawar, with red shawls wrapped around them against the chill air, drove their flocks of sheep and goats from the fields. Sometimes in the paddy fields you could see a pair of tall-as-a-man sarus birds with their red heads and grey plumage stalking about on stilt-like legs.

Suddenly we saw some children jumping and waving to us. Some of them ran to the car, others scooted ahead to the village to tell of our arrival. Through the thornbush-lined road between the little fields, through the narrow way which separates the mud houses, we went until we came to the Christian section. Red, green, yellow, orange and violet pennants fluttered on lines stretched between bamboo poles. They have no church building at Torna, but over a hundred Christians gathered about on the carpets or ground, the children in front by the 'orchestra.' First came the garlanding. Soon the bhajans were begun — the leader singing a line and the congregation following after him. The tubla (drum) player with deft fingers made intricate and almost hypnotic rhythms; the flute, and the hand-pumped harmonium held the melody, while the cymbals accented the beats with a brassy clang.

"The district superintendent spoke. He gave the congregation a sense of belonging to a great world wide fellowship of Christians. I spoke and played the violin. . . . We looked around the village. On the plaster-like, dried cow-dung verandah in front of one house, our Christian school is held. There are forty pupils. It was good to see that many of our people have had looms for home weaving. It brings the income of the family up to Rupees 100 per month ($32).

"We came from Torna with minds filled with the bright colors of the women's sarees, and a remembrance of sparkling, eager brown eyes, and the sound of tinkling silver anklets. And with it all, we had the conviction that Christ had come to Torna and had chased fear and superstitution away."

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Medical Group Asks Reinstatement

GREENFIELD, Mass. (RNS) A petition calling for the reinstatement of four physicians who were dismissed recently from Farren Memorial Hospital, a Roman Catholic institution here, because of their espousal of birth control, was adopted by the Franklin District Medical Society.

Society members took the view that the hospital is actually the property of a Massachusetts tax-exempt corporation and that its Roman Catholic superintendent should take his official action in the name of the hospital and not the church.

The society acknowledged the church's stand against birth control, but maintained this should have no bearing on the conduct of the hospital. It said that none of the four doctors, in urging birth control, had infringed any rule of the hospital as a corporation.

The dismissed doctors supported a referendum in the Nov. 2nd elections which would have allowed Massachusetts physicians to prescribe contraceptives for married women whose health would be endangered by pregnancy. It was defeated by about 200,000 votes.

Christmas

U.S. Immigration Station, San Francisco

Katharine R. Maurer, Deaconess

On December 17, the S. S. General Gordon arrived with 271 applicants who were to be held for further hearing. This brought the number of detainees for the Christmas celebration to 515 instead of around 400, and represented 12 nationalities. Among them were 178 Chinese women and 86 children under 12 years of age who were the wives and children of Chinese G. I.'s.

Since no large room was available where all could gather around one big Christmas tree, we provided small trees for the various dormitories, and had six parties for as many different groups. One of the pastors from San Francisco served as interpreter for the Chinese, and a fine young Mexican detainee served for his countrymen. There were gifts for all, including several babies. It seemed almost miraculous how the gifts held out. Again and again I thought of the "cruse of oil."

I am sure our detained folk will never forget their first Christmas in our land and the Good News of the Saviour's birth. Our hearts are filled with joy and thanksgiving as we think of our wonderful friends whose generosity made all this possible.

Only Two Groups Signed Czech Letter

PRAGUE (RNS) — A recent open letter said to have been issued by non- Catholic churches to refute Roman Catholic claims that Czech churches are facing persecution by the Communist-dominated government was in reality signed by only two religious groups, it was learned here.

The open letter was distributed to Czech newspapers by the Czechoslovak Press Bureau at the request of the government. It did not specify which church bodies had signed it but intimated that it represented a protest by a substantial number of non-Catholic groups.

However, it has been established that the letter was signed only by representatives of the Czechoslovak Church and Russian Orthodox elements, both of which are strongly antagonistic to the Roman Catholic Church. The Czechoslovak Church was formed in 1918 when large numbers of Czech Catholics seceded from Rome.

Claiming that all churches enjoy full religious liberty in Czechoslovakia, the open letter was issued after the Roman Catholic hierarchy had published a pastoral letter calling upon Catholics to close ranks in defense of their church. The open letter denounced the pastoral as a political move and critized a reference in it to "sects" against which Catholics should also be on guard.

Following publication of the open letter, Dr. Zdenek Nejedly, Communist Minister of Education, critized other Protestant churches for not joining in the Czechoslovak church's protest. He said the present Czech government is nearer the spirit of Christianity than is the Vatican and certain Protestant denominations.

The action of the Czechoslovak church in co-sponsoring the open letter focuses attention on the fact that this body has wholeheartedly supported government measures, a policy which is not followed by other non-Catholic groups. Protestant churches generally are not united in their approval or disapproval of measures taken by the present regime.

Church And State Must Remain Separate

Editorial from the Courier Journal, Louisville, Kentucky, Nov. 21, 1948.

The Rev. F. N. Pitt, secretary of the Catholic School Board, is skating on very thin ice indeed in urging that public funds be provided for religious education. He is correct in claiming that the Catholic contribution to education is tremendous. So is the Protestant contribution — and it is worth recalling that some Protestant groups, like the Catholics, look with recurrent fondness on the idea that the state should help to foot their religious education bills.

The once-revolutionary demand for complete separation of church and state is imbedded in the United States Constitution and in the constitutions of every one of the 48 states. The Supreme Court ruled only last March that under this principle even religious instruction in public-school buildings is unconstitutional.

Father Pitt's contention that Soviet Russia and the United States are the only countries in the world which do not provide funds for religious education is both irrelevant and incorrect. The American principle of complete separation of church and state was the law of the land more than a century before the Soviets arrived to haunt the international scene, and if Russia had borrowed a few more sound American principles the world would be a happier place today.

We have not checked the practices of every country in the world, but one shining addition to Father Pitt's list is immediately obvious. One of the first sweeping reforms made in Japan by General Douglas MacArthur, as devout a Christian as ever wore a uniform, was the separation of church and state. It was a badly needed reform, and it ought to stick.

In his remarks to the alumnae of Ursuline Academy, Father Pitt admitted but minimized, we think, the danger that government control of church schools might accompany public aid. A religious minority such as the Catholics of this country might rue the day indeed when a Protestant majority insisted on a moneybag right to a share in the control of all religious school programs. The Founding Fathers foresaw this and other divisive dangers in the church-state idea and wisely moved to avoid them.

"Protestant States" in the past persecuted Catholic minorities, and "Catholic States" persecuted Protestant minorities. That the danger of this is not merely historic but ever-present is shown by Catholic Spain today. It was only yesterday (April, 1947) that press reports described the situation in that unhappy country. Protestants, were being deprived of civil rights and ration cards, forced to send their children to Catholic Schools, disturbed at worship, and frequently jailed on the pretext that they were Communists. Reverse the situation in Spain or any other country by putting a Protestant church-state in power, and this dismal hangover from the Middle Ages would no doubt be identical.

This newspaper observed at that time that the only guarantee of freedom of religion lies in keeping church and state completely separate. Permit the state to subsidize organized religion by aiding its schools and the separation vanishes. So, too, in time, would the American public school system, perhaps the finest single product of this democracy.

Christmas At Bennett College

GREENSBORO, N. C. — The Christmas Spirit at Bennett was manifested as faculty and students engaged in a number of activities prior to leaving the campus on the 21st for the Christmas holidays.

Beginning these activities was the annual presentation of the "Living Madonnas," Sunday, Dec. 12th in the college chapel. This (spectacular) event which generally brings a large number of artist lovers and friends of the college to the campus depicts the Nativity of Christ in beautiful tableaux. It is produced through the combined efforts of students and faculty from the divisions of the humanities, and home economics. This year's production honored such famous Italian artists as, del Sarto, Boticelli, Michelangelo and others.

Monday, Dec. 13th, ushered in the traditional Christmas Sister Wook. During this week members of the Bennett family extend kindnesses to one another anonymously, identities being revealed the night of the Christmas Tree Party in the college gymnasium. At this time a card disclosing the name of the students Christmas Sister is wrapped with a small gift which each student receives.

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rgan Memorial Children

rough the generosity of Majestic-Shubert atre management and the good offices of Kiwanis Club of Boston, thirty especially ted children from the Morgan Memorial drens Center attended the J. Arthur k production "The Red Shoes" on Tues- Dec. 14th. This was a most acceptable stmas treat for these children who en- the fine fairy tales of Hans Christian erson in their reading at the Morgan orial's Childrens Center but who other- might never have the chance to see so tiful a presentation and adaptation of the in Technicolor on the screen of the stic-Shubert Theatre.

nister Overruled

DPWELL, Vt. (RNS) A pastor who ob- d to having the American flag draped a casket inside the church during a ary funeral service was overruled here e session of the West End Presbyterian ch.

e session, ruling body of the church, l that in the future "the placing of the on the casket shall not be considered as play of the flag in the church."

e ruling followed an objection by the William E. Hill, Jr., to the effect that hurch had voted during the war not to y any flag inside the house of worship. aid he considered a flag on a casket the as a flag on display.

. Hill recently ordered an undertaker move a flag from the casket of a Spanish- rican War veteran in the church vesti- The flag was not replaced until the t was moved outside the church after rvice.

shington Discrimination

SHINGTON, D. C. (RNS) — Some of the t Protestant and Roman Catholic hes in Washington make visitors unwel- "on account of color," according to a prepared by the National Committee gregation in the Nation's Capital after ears of study.

report, which charged that racial seg- on is more prevalent in Washington it was 50 years ago, alleged that "seg- on is the public policy of such Christian izations as the Young Men's Christian ation."

thermore, the report stated, the "ex- n of Negro Catholics from "white' lic churches is one of the most dis- g aspects of segregation which Latin cans find in Washington."

his connection, the report described the ing incident:

devout Catholic from Panama entered olic church in Washington. As he in prayer, a priest approached and l him a slip of paper. On the paper e address of a Negro Catholic church. The priest explained that there were special churches for Negro Catholics and that he would be welcome there."

Commenting on the religious aspects of its report, the committee, headed by Dr. George N. Shuster, president of Hunter College, New York City, said:

"These incidents are few in number, but have a symbolic importance. Recently, action has been taken in the (Roman Catholic) Archdiocese of Washington to eliminate discrimination."

The committee includes among its members Mrs. Eleanor Roosevelt, Dr. Harry Emerson Fosdick, pastor-emeritus of Riverside Church, New York; Dr. Channing H. Tobias, former secretary of interracial services of the National Council of the YMCA; G. Howland Shaw, prominent Catholic layman and treasurer of the National Conference of Catholic Charities; Episcopal Bishop Angus Dun of Washington; and the Rev. Frederick E. Reissig, executive secretary of the Washington Federation of Churches.

Five Councils Of City Pastors

Five Councils of City Pastors to be held in five cities have been planned by the Department of City Work of the Board of Missions and Church Extension under the leadership of Dr. Alva R. Hutchinson, department superintendent. Addresses and panel discussions will present the mission of the church in the cities of America.

The first of the series of meetings to be held at the Robert Morris Hotel, Philadelphia, Pa., December 29 and 30, will bring together 65 superintendents of city missionary organizations and others leading work in large urban areas of the nation. District superintendents, pastors and lay workers of city churches will attend councils planned for Cleveland, Ohio, Jan. 4-5; Oklahoma City, Jan. 18-19; Portland, Oregon, Jan. 26-27; Emory University, Ga., Feb. 15-16.

The opening address of the Philadelphia council on Dec. 29th will be given by Dr. Fred B. Newell, executive secretary, New York City Society of The Methodist Church, on the subject, "The Task of the City Executive." Leaders of panel discussions for the 2-day meeting will include Dr. Aubrey S. Moore, superintendent, Missionary and Church Extension Society, Chicago, Ill.; Dr. W. J. Leppert, secretary, Missionary and Church Extension Society, Philadelphia, Pa.; Dr. J. A. Engle, district superintendent, Richmond District, Virginia Conference; Dr. L. D. Spaugy, Pittsburgh Conference Church Union, Pittsburgh, Pa.; Dr. W. E. Harrison, superintendent, Detroit District, Detroit, Michigan.

An address by Dr. W. Vernon Middleton, executive secretary of the section of Church Extension, Board of Missions and Church Extension, will outline "Church Extension Strategy in the City Society." Dr. Fred A. Shippey, director of research and surveys, and John C. Harmon, Jr., director of social and industrial relations, Department of City Work, will present their fields of work.

One New Church A Day

BUCK HILL FALLS, Pa. (RNS) Methodists must build one new church each day of the year for the next four years, and possibly for the next decade.

This goal was outlined by Dr. Earl R. Brown of New York, executive secretary of home missions and church extension, to the annual meeting here of The Methodist Church's Board of Missions and Church Extension.

"When millions of citizens changed residence within the past decade, they forced upon the nation's churches the greatest responsibility they have faced in this century," he told the meeting.

Despite insistent calls to enter new communities, Dr. Brown said, first consideration must continue to be that of service to people in needy and isolated areas and among minority groups.

"For nearly two centuries," he said, "Methodism has been known as the church of the common man. Our tendency to go where the favored people go eventually will make us a class church. We must not only go where the more fortunate people live; we must stay where humanity is coming to grips with frustrations stemming from complexities of modern life."

Dr. Brown said the need for new churches is "most acute among communities on the West Coast and in the Southeastern and Southwestern states where populations have increased most rapidly."

According to the home missions leader, the rise of Negro population in America's cities has overtaxed the facilities of the churches.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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DEAR READER

A weekly news magazine can be lots of fun! We always have more news than we can crowd into our pages. Religion makes news because religion is news. More than ever, people are turning to religion for answers to more and more of their problems.

For 126 years ZIONS HERALD has been outstanding in its fearless presentation of religious news. It enjoys the reputation of being the oldest Methodist weekly in existence — but it does not stand on that record as its excuse for continued existence. ZIONS HERALD believes that it has a more compelling mission than ever before. We believe that people need to get the encouragement that comes from knowing what is going on in the religious world. The secular press reports only part of the religious news — and sometimes the secular press does not report religious news in unbiased fashion!

We did not ask for associate contributions to aid ZIONS HERALD this year. Our readers have stood by in noble fashion in past years whenever we have asked for contributions; but we do ask you to help increase our circulation. If each reader will find one new reader, then our circulation will be doubled. It is that simple! Will you help spread the tidings of ZION?

Sincerely yours,

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